



it in his Book, it has more the Air of a Cat's Head than a Lion's. Besides, I believe both his and mine (that I mean which I publish'd in my *Diarium Italicum*, p. 227.) were copied from the same Original, the two Figures so much resemble one another. The Person that design'd mine was very well skill'd, not only in designing, but also in every thing that concerns Antiquity, his Name was M. *du Verger*: As to the little Differences that may be observ'd in the two Copies, they might possibly happen through the Inaccuracy of him that design'd for *Jerom Aleander*, who sent it to *Pignorius*. That which rises above the Head of *Ælurus*, and terminates in a Point, is a little bending in M. *du Verger*'s Design; whereas in the other it is upright. The two Bracelets that are observ'd in *Pignorius*'s, are either added in his, or omitted in ours. Then as to the Head, I have often consider'd the Original my self, and am throughly convinc'd of its being a Cat's. Another Statue of M. *Rigord*'s ⁴¹ has also the Head of a Cat, cover'd with a large Plume after the manner of *Egyptian* Figures, and holds a Staff with a Goblet upon it.

The following *Ælurus* ¹ taken from the Cabinet of M. *Gravier*, of *Marseilles*, has the Figure of a Man with a Cat's Head: In his right Hand he holds a *Sistrum* without Bars: But these may have fallen off through the Injury of Time. He has a *Situla* with a Handle upon his left Arm, and in his Hand the Head of an *Egyptian* Divinity, with a *Discus* upon it, which *Discus* occurs ordinarily upon the Head of those Deities. PLATE XLII.

III. The next Figure ² I take to be an *Osiris* with the Head of a Wolf; the Whip and augural Staff being Marks of that God. They worshipp'd the Wolf at *Lycopolis*, a City in *Egypt*, whose Name signifies the City of the Wolf. The following *Osiris* ³ is remarkable for nothing but its double Head, one of which has a Globe upon it, and the other a *Discus*: These Heads, I am apt to believe, are intended to denote the Sun and Moon, which are *Osiris* and *Isis*. The Hawk that comes next, ⁴ and which is also taken for *Osiris*, has an *Amphora* upon its Head, to denote the Abundance of the Waters of the *Nile*, as has been oftener than once observ'd. The following Monster ⁵ has the Head of a Sphinx, two Breasts before, and the Body of a Lizard. The next Figure ⁶ is yet more monstrous: Its Head is horrible, but its Body human, with great Wings: This Monster holds some Animal by the Tail; the rest will be best discover'd by the Eye. The next Figure ⁷ is an *Osiris* looking upon *Isis* with the Boy *Orus*: This came too late to have its proper place.

C H A P. XVI.

I. Anubis, a God with a Dog's Head, worshipped not only in Egypt, but also in Greece and at Rome, II. He was the Mercury of the Egyptians. III. Images of Anubis. IV. Who the Gods Synthroni of the Egyptians were. V. The Cynocephalus.

I. **T**HAT *Egyptian* Superstition, which admitted a Bull and a Cat among their Gods, took into the number also a Dog, or rather a Man with a Dog's Head, call'd *Anubis*. The Worship of this Divinity was more extensive than that of *Apis*, which seems to have been confin'd to *Egypt*, whereas this of *Anubis* was much in vogue both in *Greece* and *Rome*, and even through the whole Empire.

II. This *Anubis* was the *Mercury* of the *Egyptians*, and is therefore represented with the *Caduceus* in his Hand, as we see in the first and most elegant of his Figures. *Plutarch* confirms this, where he says that *Anubis* was sometimes call'd *Hermanubis*, which signifies *Mercury Anubis*. His Origin is as uncertain as that of the other *Egyptian* Deities. 'There are some, says *Plutarch* (in his *Isis* and *Osiris*) who think that the Youth that carried the News of *Osiris*'s Death to *Isis*, 'is the same that they worship under the Name of *Anubis*: Him they think to be 'the Son of *Neptbes*, who was deliver'd of him before her Time, thro' fear of *Typhon*, 'and that he afterwards had the same Office among the Gods, that Dogs have 'among Men.' *Diodorus Siculus* also says that the Dog serves both for hunting, and for a Guard, and that therefore it is that the God *Anubis* is represented with a Dog's Head, signifying thereby that he was the Guard of *Osiris* and *Isis*. *Tertullian* and S. *Austin* call him *Cynocephalus*, which Name agrees with him as having a Dog's Head: But then this Word signifies also a certain kind of wild Beast, with a Dog's Head, taken notice of by *Herodotus* and the Naturalists. A Monster of this kind *Herodotus* mentions, that had Eyes in his Breast. *Apuleius* calls *Anubis* the Interpreter of the Cœlestial and Infernal Gods, and adds, 'that his 'Face is sometimes black, and sometimes Gold-colour; that he lifts up his great 'Dog's Head, carrying in his left Hand a *Caduceus*, and in his right a green 'Palm-branch, shaking it.' *Virgil* and his Commentator *Servius* attribute the same Function to him.

8 III. What *Apuleius* says of *Anubis*, agrees well enough with the first Figure here given of him: For here *Anubis* with his Dog's Head holds in his left Hand a *Caduceus*, and in his right a certain round Instrument like a Globe thrust through with a Truncheon he has in his Hand. The Palm-branch *Apuleius* speaks of is not in his right Hand; but then it is on the same side very near him, and on the other side over against it is a Laurel-branch: he has a *Pallium* on; but it does not cover his Rudity; his Shoes are something singular, and with his Feet he treads upon a Crocodile. Above his Head on each side there are two Stars.

IV. The Inscription *Θεοὶ ἀδελφοί* in the upper part of the Image, signifying *Brother-Gods*, is easily explain'd, because *Anubis* has on the right side the Head of *Serapis*, with the Horns of *Jupiter Hammon*, and on the other that of the Bull *Apis*; both which Heads have in like manner the *Calathus*. These therefore are the three Brother-Gods, the great Deities of the *Egyptians*; *Serapis*, *Apis* and *Anubis*, the first of which is the same with the *Osiris*. The other Inscription below calls them *Θεοὶ συνεθροισμένοι ἐν Αἰγύπτῳ*; Gods that partake of the same Throne in *Egypt*. 'Twas the high Priest, or Prince of the Priests, *Isias*, that caus'd this Statue to be made. In the lower part of the Image, near the Crocodile's Head, are the *Prefericulum* and *Patera*, and above them a kind of Bolster or Pillow bound with Swathes, pretty often met with in the old Images of the Gods; but of what Name, and for what Use, I know not. *Boissard* publish'd another Base, which had serv'd, as the Inscription imports, the *Synthronian* Gods in *Egypt*, and which was erected by M. *Ulpinus Apollonius*, who stiles himself Prophet. We have already taken notice in its place who they were that were call'd Prophets. 'Tis probable the three *Synthronian* Gods of *Egypt* were represented upon this Base in Thrones, viz. *Serapis*, *Apis* and *Anubis*: But these Figures are lost; tho' there yet remains some Footsteps in the Stone, that
9 would incline one to think so. The other *Anubis* upon a Base was taken from the Cabinet of S. *Genevieve*. 'Tis cloath'd with a Tunick and *Pallium*, and
10 holds in its Hand a kind of Scroll. Another Figure taken from a Gem in our own Cabinet, is yet more remarkable. It has a Coat of Arms on of a *Roman* Air, and
in

in his Hand has a Bow bent, with an Arrow ready to let fly. All the *Egyptian* Deities are either taken for the Sun, or have some Relation to it, as most Authors observe, both ancient and modern: Thus the Bow and Arrows, which agree with *Apollo*, the Sun, and *Harpocrates*, who is also taken for the Sun, will agree as well with *Anubis*, who by Mythologists is likewise taken for the Sun. The following *Anubis* ¹¹ is taken from a Gem of *Gorlaeus*'s: 'Tis habited almost in the same manner as the former, and holds in his right Hand a Staff: 'Tis encompass'd with certain Symbols, as the Scorpion, the Beetle, a Bird, and another Animal not distinguishable by reason of its Smallness.

The next that comes was also taken from *Gorlaeus*, ¹² and has all the Marks related by *Apuleius*: he holds the *Caduceus* in his right Hand, and in his left a Palm-branch: the Hands indeed in *Apuleius* are differently mark'd, but this is a Difference of no great Moment. On the Reverse of a Medal of the Emperor *Julian* the Apostate, *Anubis* holds a *Caduceus* in the left Hand, and a *Sistrum* in the right. 'Tis no great Wonder to find those *Egyptian* Monsters upon Medals of that wicked Prince; but it would be matter of Wonder to find the same Figure upon a Medal of the Emperor *Constantius*, ¹³ did not we know that the Mint-masters, when they struck Medals of this kind, did not always do it by Order of the Emperors. Thence it comes to pass, that in the Medals of *Constantine* the Great, even when he was Christian, there often occur Figures of Pagan Divinities.

V. The following *Cynocephalus* ¹⁴ was taken from a Figure of black Marble in the Cabinet of *Brandeburgh*. These *Cynocephali*, according to *Pliny*, were a certain kind of Apes, the Figures of which the *Egyptians* made use of to signify their *Isis*, or the Moon, as they did of the Hawk to signify *Osiris* or the Sun. We shall see below in the *Isiack* Table a *Cynocephalus* with the Moon upon his Head. This Animal, *Pignorius* says, has the Figure of the Moon upon its Head, and is so influenc'd by it, that it rejoices at her rising, and mourns at her setting. *Aristotle*, *Pliny*, and *Solinus* put the *Cynocephali* in the number of Apes. We need not therefore wonder at what *Ælian* reports of their Docility. 'During the Reign of the *Ptolemy*'s, says he, the *Egyptians* taught the *Cynocephali* to write, dance, play on the Flute, and afterwards to ask Money of the Spectators, in the Name of their Masters, as a Reward for their Performances; and they had accordingly a Purse to put it in. The *Hermopolitans*, *Strabo* says, worshipp'd them as Gods. *Lucian* also tells us, that in the Temple of *Anubis* there were *Cynocephali* of Silver. On the side of this *Cynocephalus* is a Bird, ¹⁵ taken from the Cabinet of M. *Rigord* of *Marseilles*, which has a humane Face, and a Globe upon its Head; but the Body seems to be a Hawk's. 'Tis perhaps *Osiris*, whom we find frequently with a Hawk's Head, and who in this place may be represented with a human Head, and a Hawk's Body. Another Figure occurs in the *Isiack* Table very much resembling this.



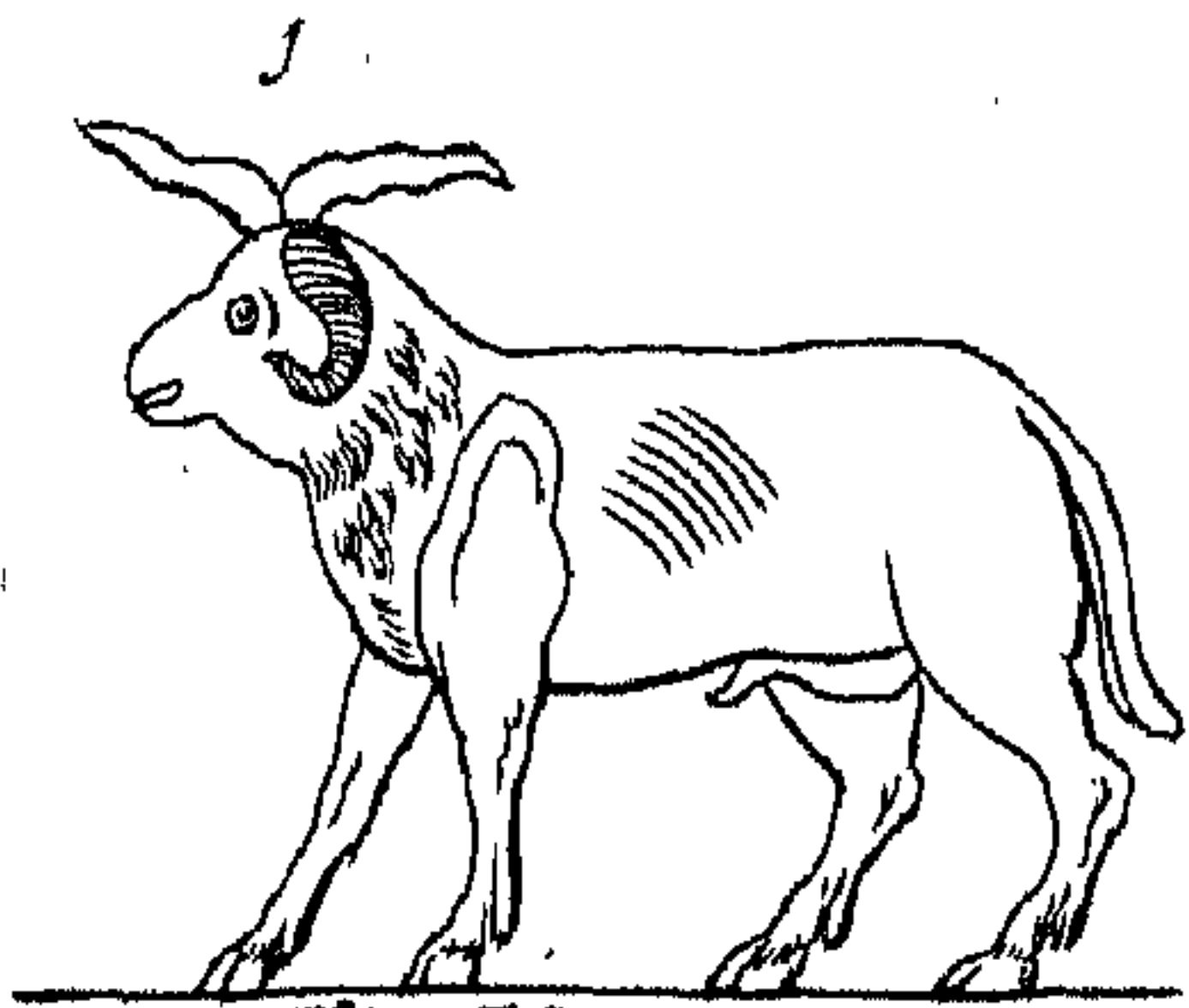
C H A P. XVII.

I. Sphinx's worshipped by the Egyptians. II. The Ancients acknowledg'd no Male Sphinx. III. The Lion worshipped in Egypt. IV. The Crocodile worshipped in some Places of Egypt, and abhorred in others. V. Other Monsters worshipped by the Egyptians. VI. The Ichneumon adored by the Egyptians. VII. Also Ibis.

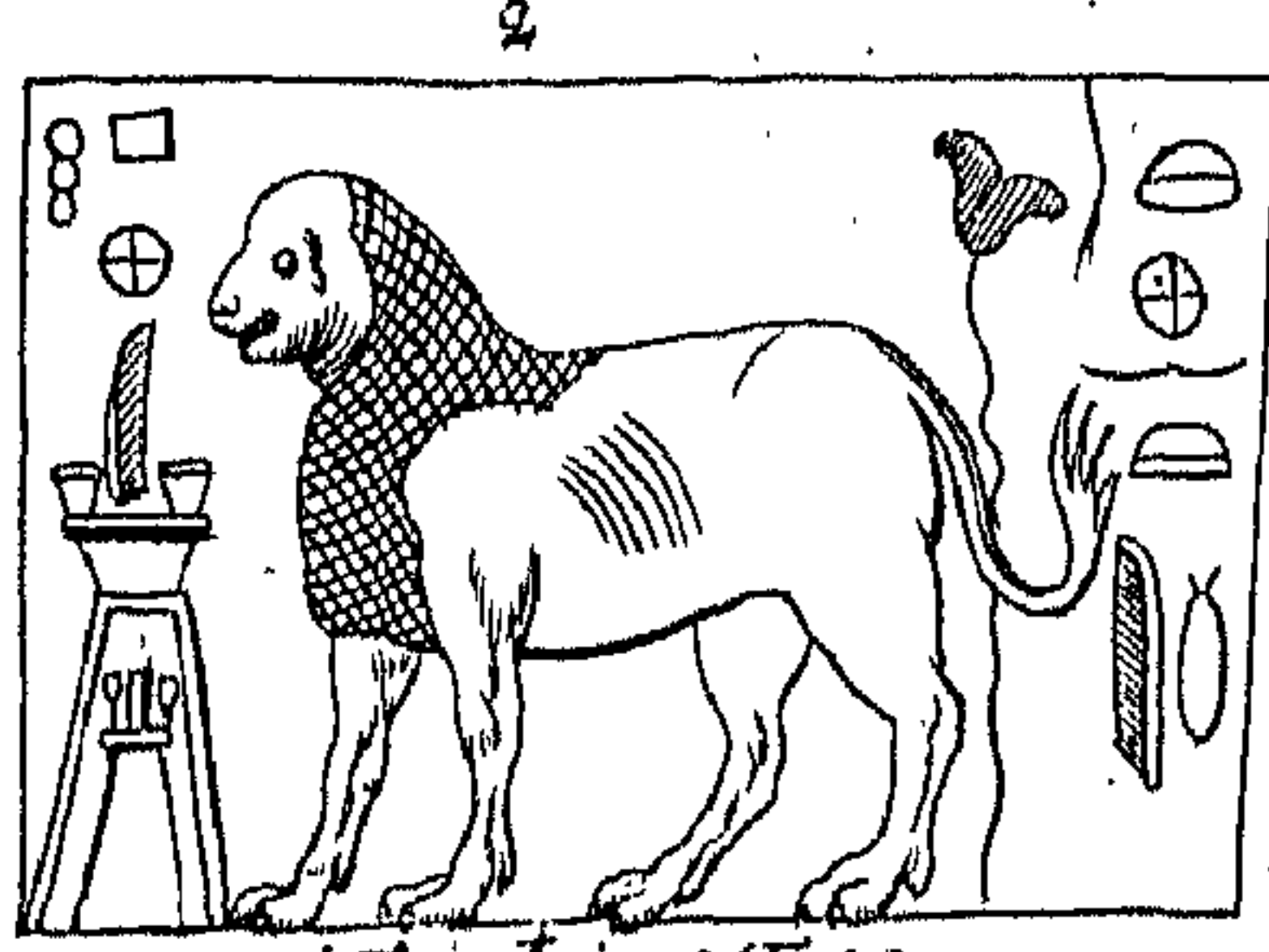
I. **T**HE *Sphinx* was also accounted by the *Egyptians* one of their sacred Animals, and by many thought to be a kind of Ape: But the Ancients represented it with a Lion's Body, and a Woman's Face. This Monster occurs frequently in *Egyptian* Tables, and other Monuments, as also upon *Greek* Medals. The *Theban Sphinx*, that put the Riddle to *Oedipus*, was represented with Wings; but the *Egyptian Sphinx's* are not always winged. The three following *Sphinx's*, ^{16, 17, 18} publish'd by *Boissard*, have no Wings; but have long Tresses of Hair, and rest upon Bases charg'd with Hieroglyphicks. They are compos'd of part Virgin, and part Lion, such as are seen in ancient Monuments. The two taken from the Cabinet of *Brandeburgh*, ^{19, 20} differ from the preceding ones in the Ornament of their Head: But one also hath a long Range of Paps under the Belly. These Monsters do likewise very often occur with Wings: Such are those in the *Isack* Table below, and upon the Gems of *Gorlaeus*. Such also occur upon the Medals of *Augustus*, in one of which the *Sphinx* has a *Sistrum* before her, and under the *Sistrum* an Ear of Corn, to denote the Fertility of the Earth. Not unlike this is another publish'd by *Maffei*, ²¹ which has before her the *Sistrum*, and upon her Head a *Calathus*, both *Egyptian* Symbols. That which follows next has its ²² Foot upon a Wheel, ²² by which, they tell you, is signified the Sun's Course in his Chariot. Other Explications are given of it; but because they are neither probable nor instructive, I purposely omit them. Two other *Sphinx's* in Medals of the Island *Chios*, rest a Paw upon the Prow of a Ship. The *Sphinx* is said to be the Symbol of Wisdom, necessary to all Men, especially to Pilots. Thus we find *Minerva* mounted upon a *Sphinx* in a certain Medal, and arm'd with a Helmet, Spear, and Shield, to denote that Prudence is necessary in War, and that not only to the Cavalier, but even to the Beast he rides on. The *Theban Sphinx* before-mention'd is represented in the Sepulchre of the *Nasoni*, where, contrary to Custom, she has the Arms of a Woman. *Oedipus*, while he gives Attention to her Riddle, holds his Finger to his Mouth: Besides him is a Cavalier arm'd, and holding a Horse by the Bridle. Another *Sphinx* exhibited smothering a Man for having miscarried in his Interpretation of her *Ænigma*, has been several times publish'd: Some however are of Opinion this is not her Design, and that she is thinking of acting something else, different from that.

II. There are some that have thought there have been Male *Sphinx's* as well as Female, which they founded upon that Passage of *Philæmon* in *Athenæus*; *I brought you a Male Sphinx, and not a Cook*; but this is not the Sense of the Words: For *Philæmon* in that place only compares the Cook to a *Sphinx*, because of his speaking enigmatically, and calls him a Male *Sphinx*, from the Word Cook (*coquus*) being of the masculine Gender; which is rather a Proof that there was none but Female *Sphinx's*, seeing he told him in a way of Banter, and as an extraordinary thing, that he had brought him a Male *Sphinx*.

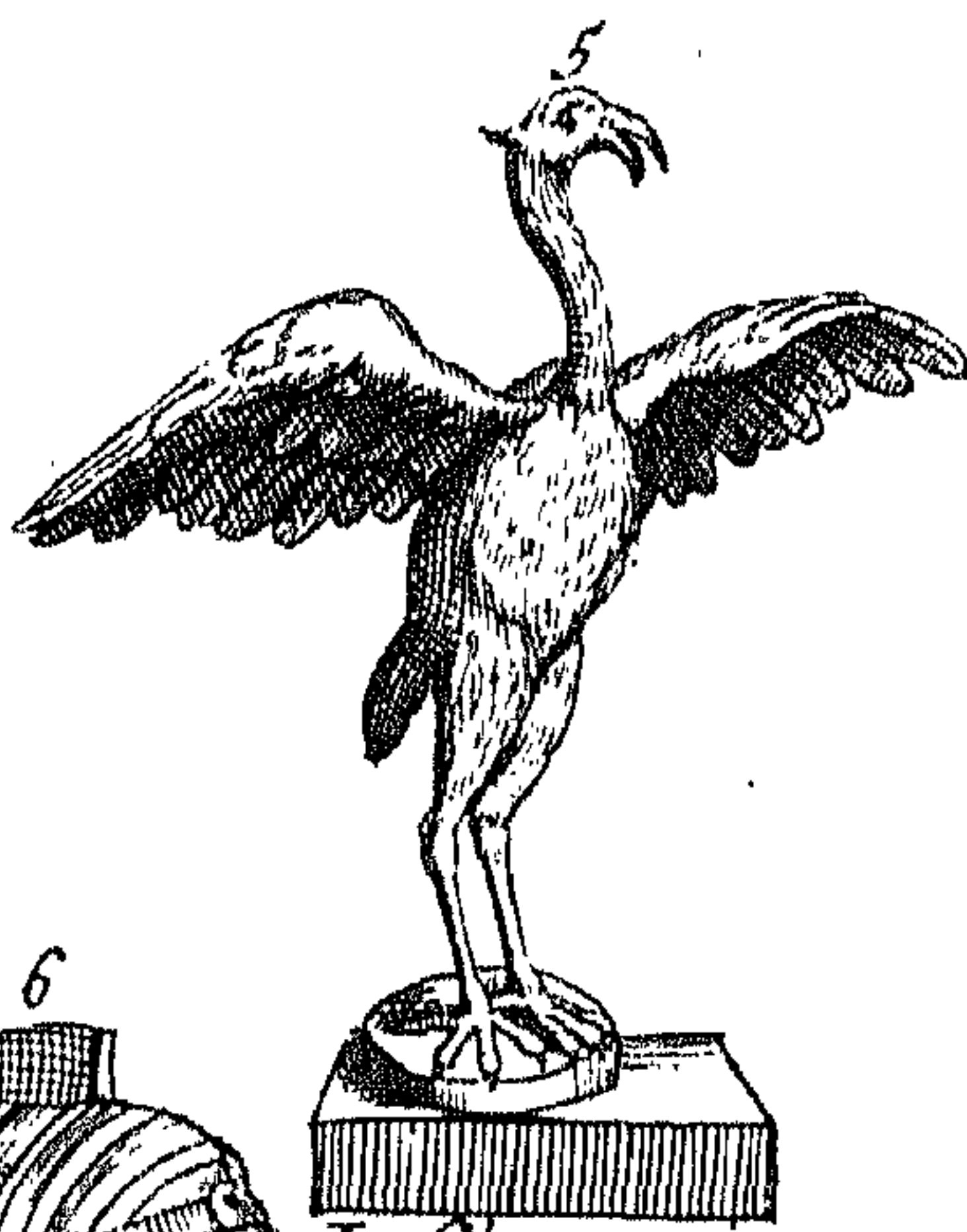
III. The



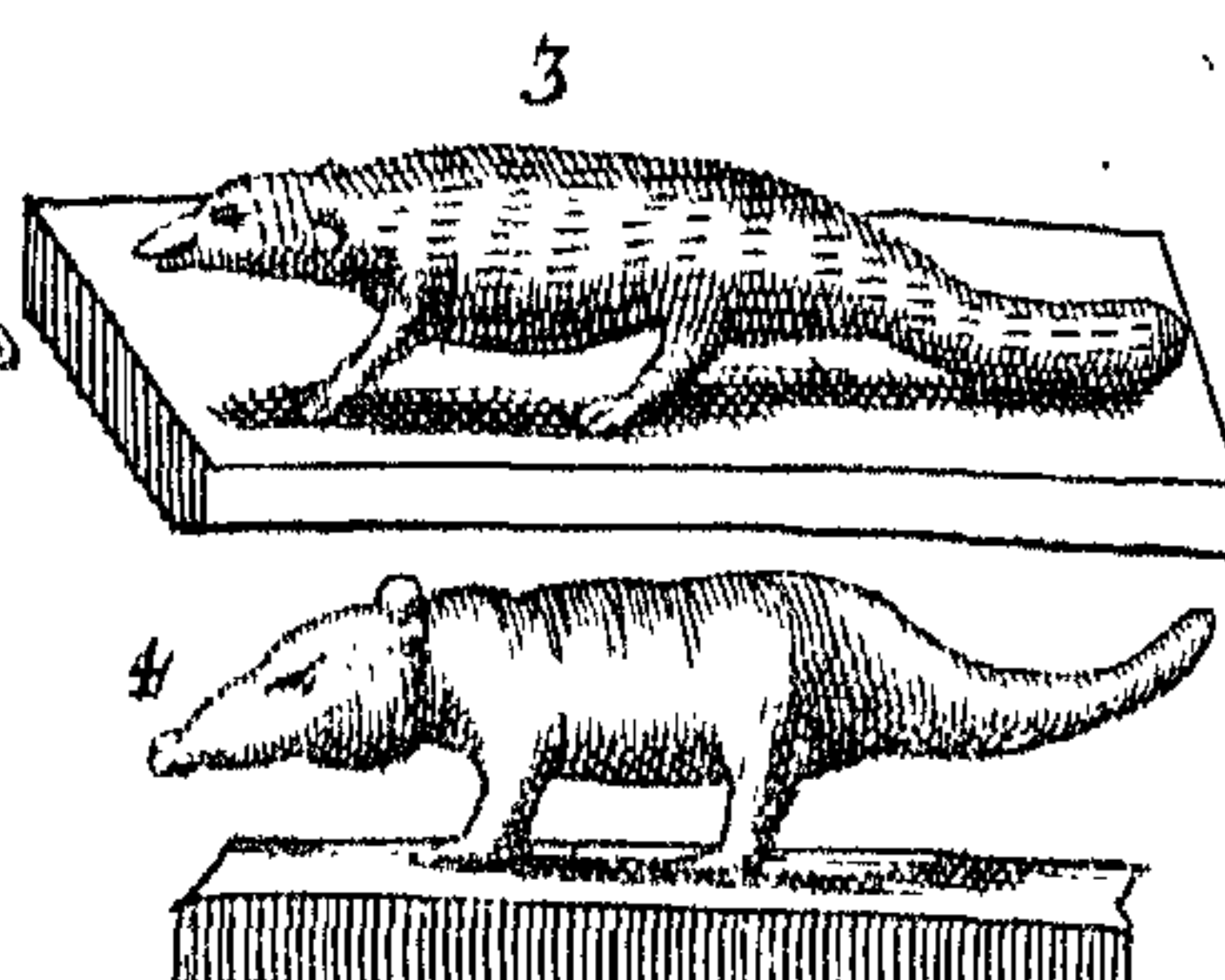
The Iriack Table



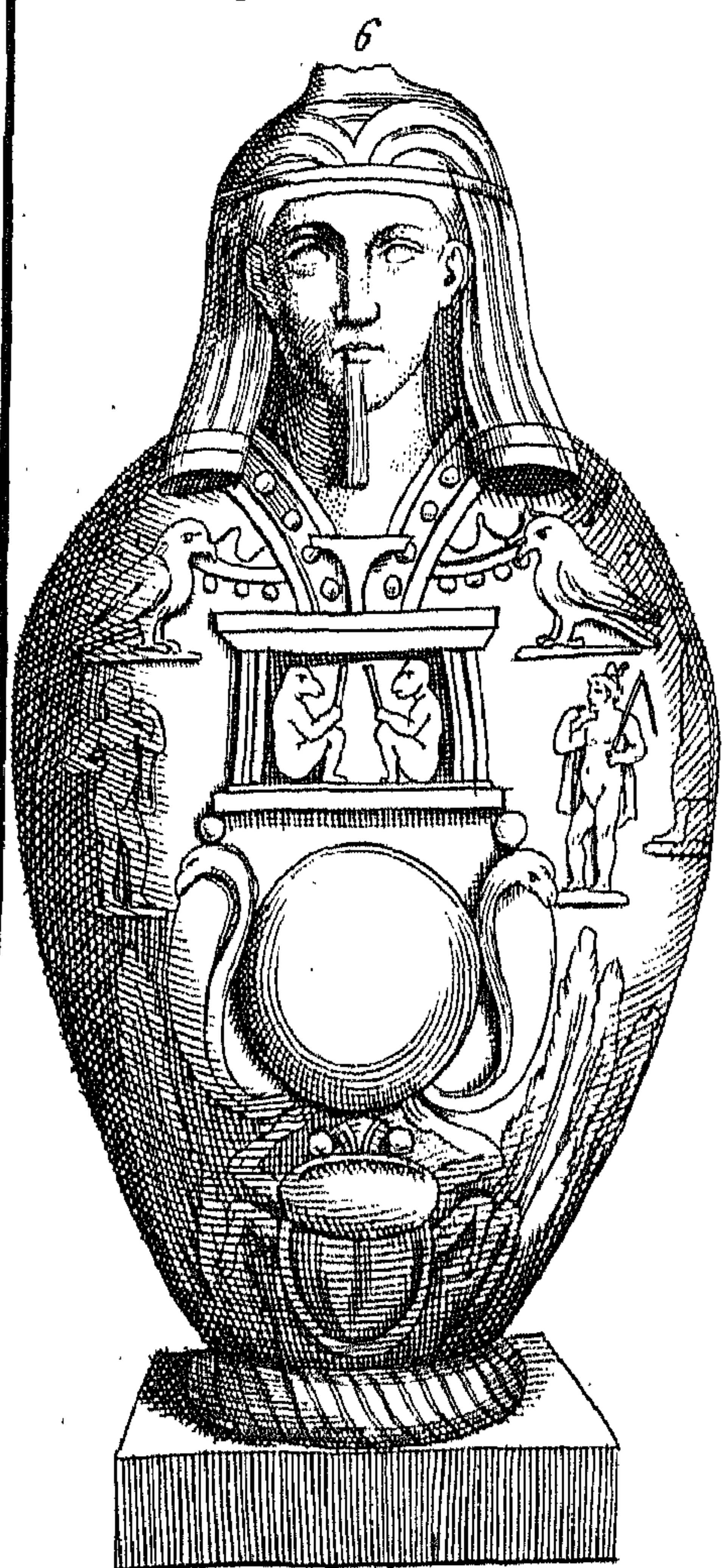
The Iriack Table



La Chausse



Ch. Fauvel



La Chausse



La Chausse



La Chausse



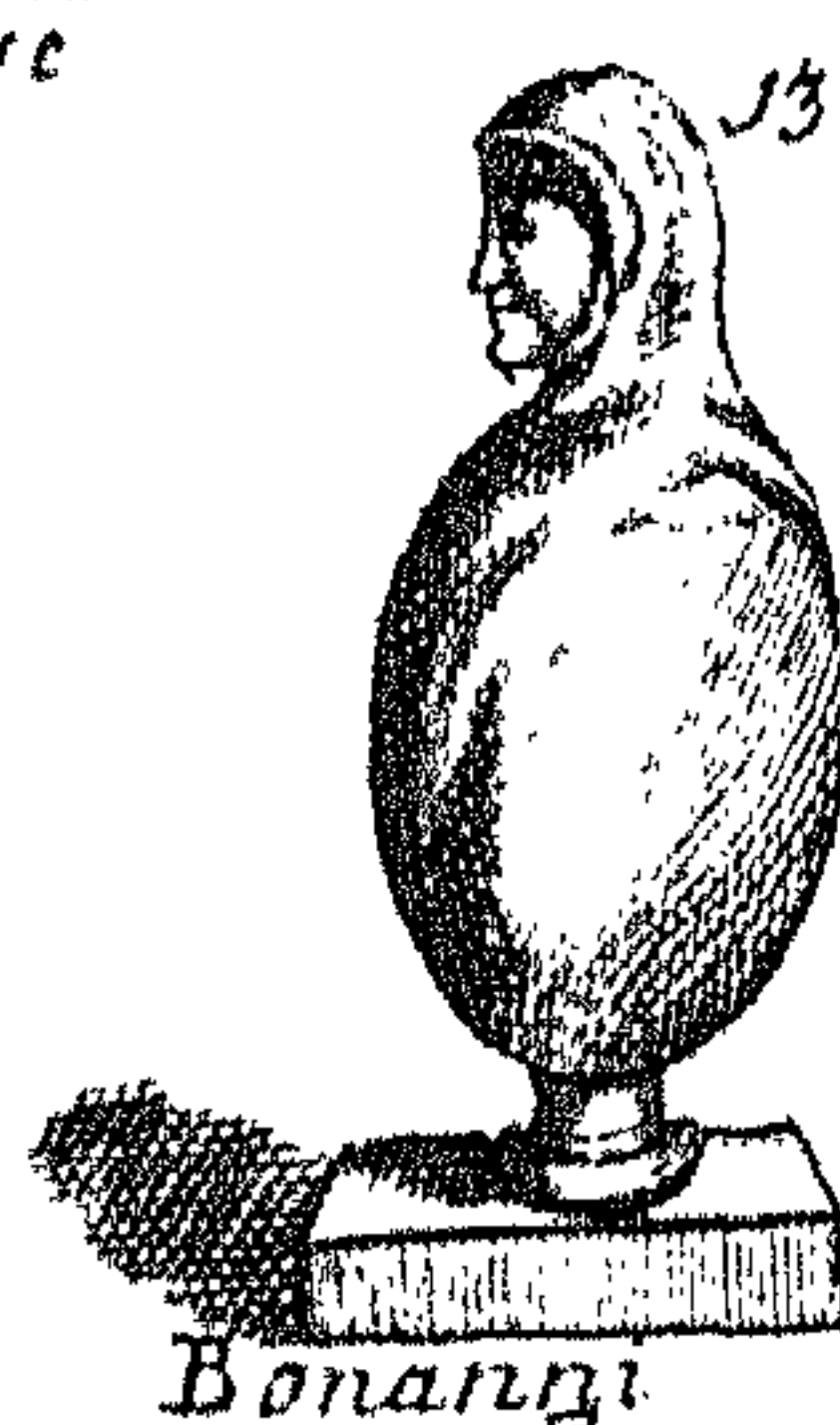
La Chausse



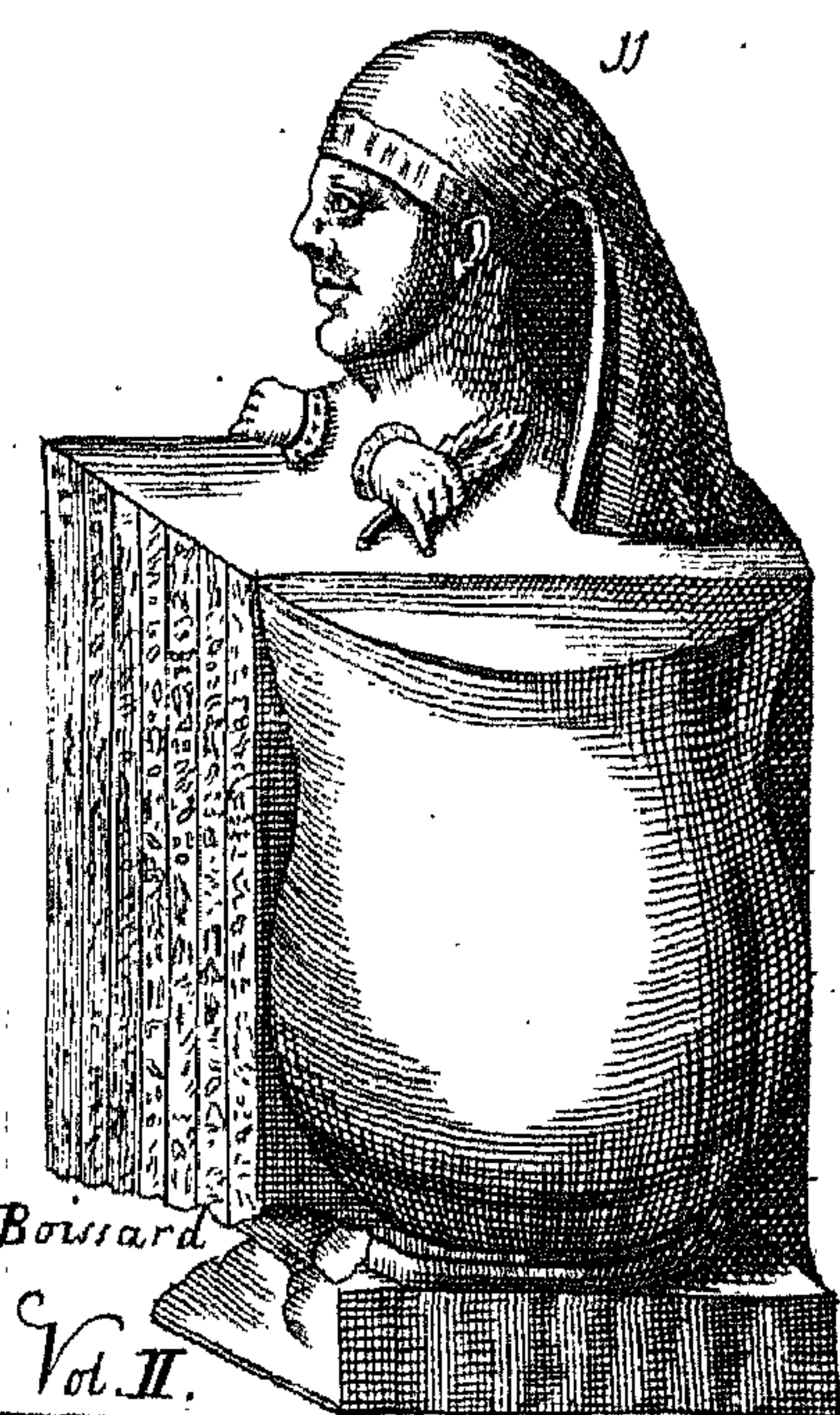
Benzel



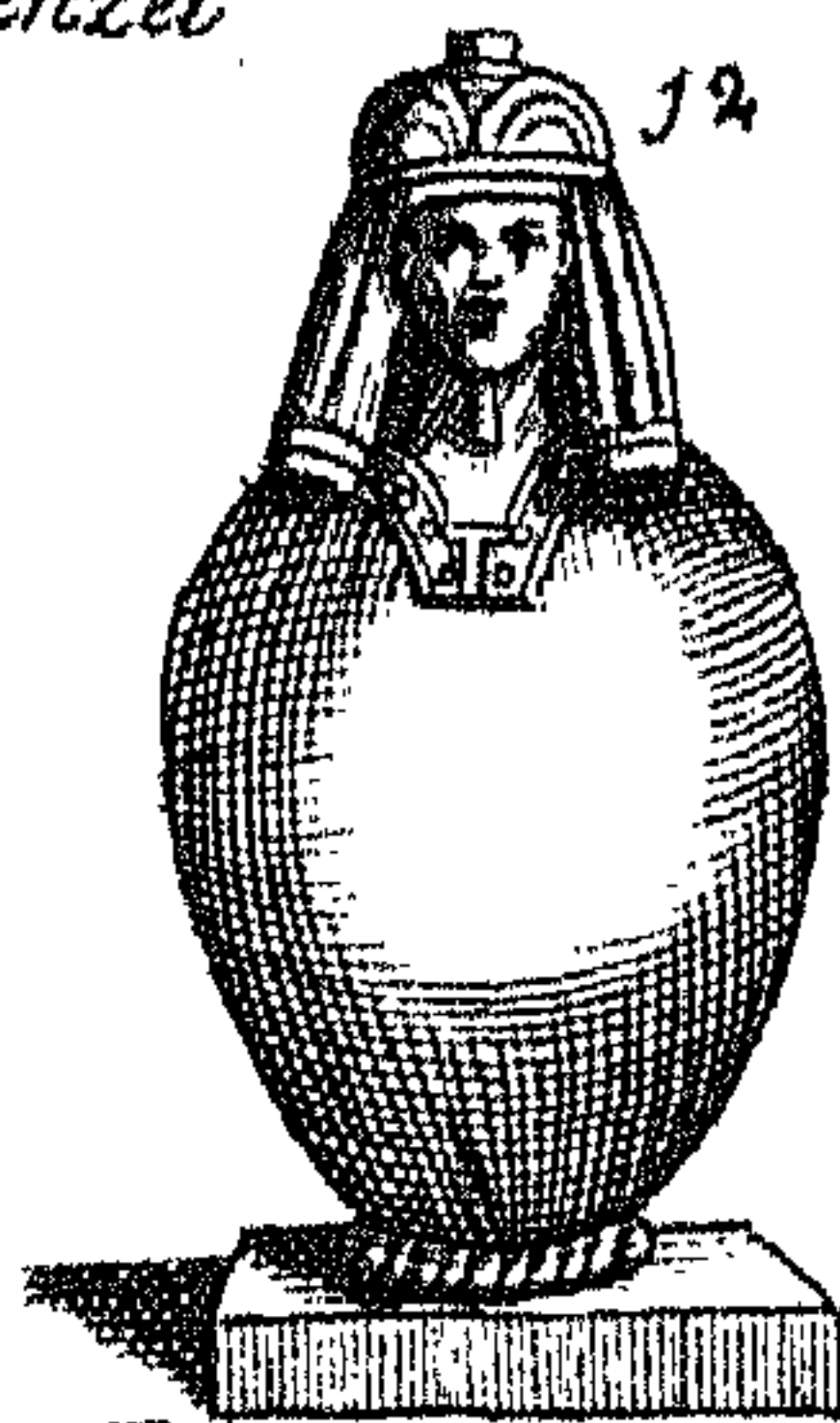
Bonard



Bonanni



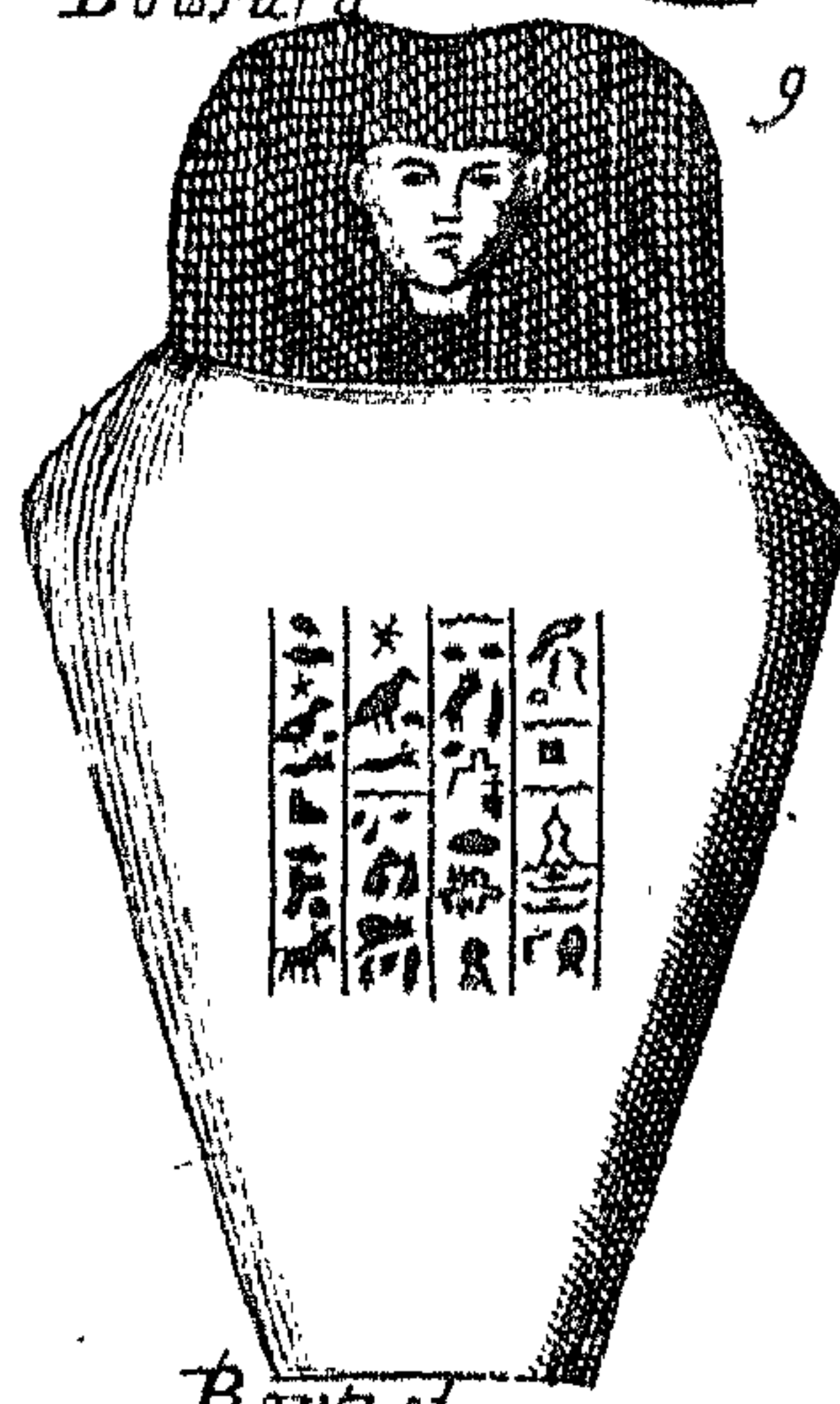
Boissard



Bonanni



Maffei



Bonzel



M. de Peiresc

III. The Lion was also worshipp'd in *Egypt*, and often occurs in *Egyptian* Monuments, as well as in the *Isiack* Table below. A City even borrow'd its Name from him, and was call'd *Leontopolis*. He was worshipp'd both under his own Form, and under a human Form with only a Lion's Head; in both which ways we shall find him hereafter, and especially among the *Abraxas*.

IV. The *Crocodile* was likewise an Animal sacred among many of the *Egyptians*; tho' others, according to *Herodotus*, look'd upon them as Enemies, and treated them accordingly. The *Thebans*, and Inhabitants of the Lake *Moeris* paid them so great a Veneration, that they took one, and tam'd it, adorning its Ears with Jewels, and other Ornaments of Gold, and binding its Fore-feet. They also assign'd him a certain Portion of Meat for his Subsistence, which they call'd sacred: After his Death they embalm'd him, and deposited him in sacred Urns. But the *Elephantinians* were so far from regarding these Animals as sacred, that they kill'd and eat them. Not far from the Lake *Moeris* there was a City call'd the *City of Crocodiles*. *Achilles Tatius* says of this Creature, that his Teeth were equal in number to the Days in a Year: And thence it was, says *Pignorius*, that, according to *Eusebius*, the *Egyptians* put the Image of the Sun into a Bark carrying a *Crocodile*. *Martianus Capella* describes the form of this Bark, and tells us there were seven Sailors aboard it, the figure of a Cat at the Prow, that of a Lion at the Mast, and that of a *Crocodile* upon the Stern. The *Crocodile*, says *Orus Apollo*, denoted the East and West, which were reckon'd the Extremities of the Sun's Course.

The *Egyptians* were of Opinion, that old *Crocodiles* had the Power of divining, and that it was a good Omen when they eat out of one's Hand, and a bad one when they refus'd it; in like manner as we have observ'd of *Apis*. Besides the *Thebans*, and Inhabitants of the Lake *Moeris*, the *Coptites* also, and *Ombites*, and *Arsinoïtes* paid divine Honours to *Crocodiles*; of which *Strabo* reports that himself was an Eye-witness. Among those, the *Ombites* were most superstitious, and even rejoyc'd to see their Children carried away by the *Crocodiles*. The *Ten-tyrites* however, and *Antinoopolitans* consider'd them as dangerous and destructive Animals, and therefore kill'd all they could of them. And this their very Religion prompted them to; for their Notion was, that *Typhon* the Murderer of *Osiris*, and Enemy of all the Gods, was chang'd into a *Crocodile*. Such an Antipathy there was also between this Animal and the *Ibis*, that if the last did but happen to touch the first, tho' but with its Wing, it became immoveable.

V. The *Cercopithecus*, a kind of Monkey, was also taken into the Religion of the *Egyptians*, as were almost all other Animals. We shall here²³ present you with a Figure of one taken from our own Cabinet.

The following Plate exhibits two Animals, which we thought not altogether PLATE improper to have a Place here: They were taken from the *Isiack* Table. The XLIII. first seems to be a Bull with Horns of an uncommon Form, and was perhaps either the *Egyptian Apis*, or some other of those Bulls that People us'd to worship.¹ The second is not distinguishable: It seems indeed to have the Body and Tail of a Lion; but then the bald Head without Ears is so unlike that of any other Animal, that its Species cannot be determin'd.²

VI. The *Ichneumon* is a mortal Enemy to the *Crocodile*. This little Animal, according to *Ælian*, watches until the *Crocodile* is asleep, and then seizes him by the Throat and strangles him. This Animal was thought sacred to *Latona* and *Lucina*, and had divine Honours paid it by the *Heracleopolitans*, as well as other Animals. We shall here give two Figures of the *Ichneumon*, the one³ from the Cabinet of M. *Rigord*, and the other⁴ from the Abbot *Fauvel's*, and this we do the rather, because what *Ælian* says of this Animal is much more certain than

what he reports of the *Ibis*. I have lately seen an Account given by the *French* Consul at *Grand Cairo*, of the great Enmity this *Ichneumon* has to the *Crocodile*, and which he found by Experience. He therein assures us, that notwithstanding the Disparity in the Stature of these Creatures, the *Ichneumon* will attack that monstrous Animal where-ever he finds it. *Clemens Alexandrinus* ranks the *Ichneumon* among the Animals worshipp'd in *Egypt*, and says, 'That the *Syeneses* worship a Fish call'd *Phagrus*; the *Elephantinians* another call'd *Meotes*; the *Oxyrinchites* another of their own Name; the *Heracleopolitans* the *Ichneumon*; the *Saites* and *Thebans* a Sheep; the *Lycopolitans* a Wolf; the *Cynopolitans* a Dog; those of *Memphis* the *Apis*; and the *Mendesians* a He-goat.' *Strabo* also says, that the *Heracleopolitans* worship the *Ichneumon*, an Animal dangerous to *Crocodiles* and *Asps*.

When any one of these Animals die, says *Diodorus Siculus*, they wrap it in fine Linnen, make bitter Lamentations, and embalm it with Salt, Oyl, Cedar, and other Aromaticks that preserve it a long time sweet, and then bury it in some subterraneous Place. If any one purposely kill one of these Animals, the Crime is capital, But the *Egyptians* were yet more severe with those that kill'd a *Cat*, or an *Ibis*: For whether they did it purposely or by Accident, the Multitude fell upon the Party immediately, and oftentimes, without so much as the Form of Justice, would put him to the most cruel Death: For this reason, whoever by chance found any of these Animals dead, immediately fled, and with Cries and Lamentations told the News to the first he met. The Veneration they had for these Beasts was so deeply rooted in the Hearts of these People, that no Consideration could sway them from revenging their Death. Of this we have a remarkable Instance: For at the time one of the *Ptolomy's* courted the Friendship of the *Romans*, and to procure it, treated kindly all that came from *Italy* into *Egypt*, it happened that a *Roman*, through Mistake, kill'd a *Cat*: Upon which the Mob fell upon him, and notwithstanding the Interposition of the Nobles sent from Court to check their Fury, yet without regard to them, or their Duty to their King, or even the Power of the *Romans*, they would not be satisfied until they had reveng'd the Death of the *Cat* with his.

VII. The *Ibis* was a Bird with a long Neck, and a crooked Beak, not much unlike the *Stork*: His Legs were long and stiff, and when he put his Head and Neck under his Wing, the Figure he made, *Ælian* says, was something like a Man's Heart. 'Tis said that the Use of Glysters was first found out from Observations made of this Bird's applying that Remedy to himself, by the help of his long Neck and Beak, which were very proper for such an Operation. This *Ibis* was an Enemy to all wild Beasts and Serpents, that were either hurtful to Man, or destructive of the Fruits of the Earth, and especially to the winged Serpents of *Libya*, which the Wind blew into *Egypt*, and which this Bird kill'd with ease. The *Egyptians* paid divine Honours to this *Ibis*, and report, that she laid her Eggs at her Mouth. It was a capital Crime, as we have already observ'd, for any one to kill this Bird, tho' by Accident. 'Tis also reported of it, that it could live nowhere but in *Egypt*, but would pine it self to Death, if it were transported to any other Country. We often meet with it in the *Isiack* Table. *Isis* is sometimes represented without other Head than that of this Bird, as we have already seen in some Figures above: Take here an *Ibis*, 'as *M. de la Chaussée* publish'd it from a *Roman* Cabinet.

C H A P. XVIII.

I. *The Goat, a God called Mendes, adored by the Egyptians.* II. *Canopus.*
 III. *Scarabeus, or the Beetle.* IV. *Other Monsters reckoned Gods.* V. *The*
Worship of Neotera and Antinous.

I. SO monstrous was the Religion of the *Egyptians*, that the He-goat was also admitted into the number of their Gods, and call'd *Mendes*. The *Mendesians*, who took their Name from him, reckon'd him among the eight principal Deities. This *Mendes* was sacred to *Pan*, or rather was *Pan* himself, whom, according to *Lucian*, the *Egyptians* worshipp'd under the Form of a He-goat; whereas the *Greeks* and *Romans* represented *Pan* with a human Face and Body, and with only the Ears, Horns and Legs of a Goat. *Herodotus* says that *Pan* was reckon'd by the *Egyptians* as the most ancient of the Gods. She-goats were also had in great Honour among the *Egyptians*, but yet not so great as the He goats: However neither the one nor the other was ever offer'd in Sacrifice. The Goatherds were also held in great Veneration. The God *Mendes* had Temples in *Egypt*, where he was probably represented as we find him often in the *Isiack* Table, and other *Egyptian* Monuments. 'Tis remarkable, that in the *Isiack* Table the God *Mendes* has two Pair of Horns, viz. the Ram's, and above them the Goat's. 'Twould be to no purpose to enquire into the Reason of this, in a Religion especially where Monsters so abound.

II. *Canopus* is another of the celebrated Gods of *Egypt*. His Figure resembles pretty much a Pitcher, or some such Vase, with the Head of a Man or Woman for the most part comely enough. He is, according to some, the God of Water, of whom the *Egyptians* relate a remarkable Story, which I shall here give from *Rufinus's Eccles. Hist.* (lib. 2. cap. 26.) as it there stands: 'Tis reported, says he, that the *Chaldeans* formerly carried their God *Fire* through other Countries, to try its Power over other Gods; that if it should get the Victory, it might be acknowledg'd by all the World for the true God. Thus upon Trial with the Gods of Wood, Stone, Brass, Silver, Gold, or any other Matter whatsoever, it easily got the better, and consum'd them all; so that its Worship got establish'd in all Places. The Priest of *Canopus* hearing this, had Recourse to this Stratagem: There was made in *Egypt* a certain sort of earthen Pitchers or Ewers full of little Holes, through which the Water, when 'twas muddy, purified it self: He therefore takes one of these, and stops all the Holes with Wax, painting it over with various Colours: Which done, he fill'd it with Water, fitted the Head of an old Idol to it, and brought it out as his God. The *Chaldeans* come to dispute it with *Canopus*, and accordingly kindle their Fire all round it: But this melting the Wax, let the Water out at the Holes, and so was extinguish'd by it: Thus by the Artifice of the Priest, *Canopus* conquer'd the God of the *Chaldeans*, and was from thence represented with very short Feet, a contracted Neck, but with a large inflated Body like an Ewer or Pitcher.

We shall here present you with several Figures of this Deity; the first of which was publish'd by M. de la *Clauffe*, who exhibited it in four parts, 'because of its comprehending a great part of the *Egyptian* Theology. Every side is full of *Egyptian* Deities, as *Isis*, *Osiris*, *Anubis*, the *Crocodile*, the *Hawk*, the *Cercopithecus*, the *Beetle*, and other Figures. The radiated Head' towards the bottom of the Plate is that of the great *Sphinx*, which is to be seen at this Day, near to the Pyramids of *Egypt*.

Another

- 8 Another great *Canopus* has two Hands, in one of which he holds a Leaf: He is all over fill'd with Hieroglyphicks. He is again represented below in another Situation.
- 9 The next Figure is an Urn or other large Vase, on the top of which is represented *Canopus*. That which goes round the Head is black, and the Square in the middle of the Urn is full of Hieroglyphicks. Another of M. de la Chaussée's
- 10 has nothing remarkable: But the next, ¹⁰ taken from the MS of M. de Peiresc, has a frightful Head, and the middle of the Urn charg'd with Hieroglyphicks.
- 11 The next ¹¹ is only one side of the *Canopus* marked 8 in this Plate. The *Canopus* that throws out Water on every side through little Holes, we shall find lower down in the *Abraxas*, which seems to confirm *Rufinus's* Story, as well as another in Form of a Snail-horn, whose small Streams of Water fall upon as many hieroglyphical Characters. Another *Canopus* has, instead of a human Head, a Bird's Beak, it may be a Hawk's. Two other Figures
- 12, 13 of *Canopus* ^{12, 13} in this Plate have nothing but the Pitcher of an oval Form, with a Woman's Head, and some small Ornaments. The next *Canopus*, ¹⁴ publish'd not long since by *Maffei*, is plac'd between a Griffon's Wings, one of whose Paws is upon a Wheel. As to the Allegories and Mysteries of all these, we shall pass them by. *Canopus* is the God of the watery Element: *Osiris*, *Orus* and *Harpocrates* are taken for the Sun, and *Isis* for the Moon. Upon this Foundation a great many Conjectures, Physical, Astronomical and Moral have been rais'd; some of them ingenious enough: But as we are not at all the wiser for them, and every one turns the Allegory that way that strikes most his Imagination, the surest and shortest way, in my Opinion, is to wave them. A great number of these *Canopus's* are also found upon Gems and Medals, all which, if we would publish, we should never have done.

III. But besides all these Gods already mentioned among the *Egyptians*, they took in also the *Beetle* into the number. 'A Person ignorant in divine things, 'says *Porphyry* in *Eusebius*, would detest the *Beetle*: But the *Egyptians* honour 'it as a lively Image of the Sun; for all these Insects are Males, and throw into 'the Marshes the Seed of Generation. This Seed is of a spherical Form, 'which the *Beetle* covers with his hinder Feet, which in that imitates the 'Sun.' It occurs in the *Isiack* Table with the Head of *Isis*, as we shall see below, and in the *Abraxas* with the Head of the Sun; all which are sufficient Marks of the Honour the *Egyptians* paid this vile Insect. Many of these divine *Beetles* are to be seen in Cabinets. The first that's here exhibited 'was taken from the Cabinet of

PLATE XLIV.

1 M. Foucault, and its lower part is all full of Hieroglyphicks; like some of the Figures in F. Kirker's *Oedipus*. Our own Cabinet affords also some of these, one

2 of which has this in particular, 'that it is engrav'd in the middle of a Gem, extending its Paws; and two Men or Women, who perhaps are Priestesses, standing

3 before it with their Hands join'd, seem to worship it.

IV. To these might be added many other monstrous Figures made of Earth, which are found with the Mummies in *Egypt* in great number; some with the Head of a Man; others with that of a Dog, Lion, and Cat; and others again altogether whimsical: But these we must pass over. Nor is it to be doubted but that these are the Deities, which the *Egyptians* buried in heaps with their Dead; and that, as F. Kirker tells us, to drive away evil Demons; seeing they seem to be put there as Preservatives of the *Manes* of their Parents and Relations. We shall here add some small Figures taken from M. Fabreti, which all go in to the general Superstition of the *Egyptians*, and yet have hardly any thing new which we have not already seen. S. Athanasius says that many of the *Egyptians* worshipp'd Fish; which forasmuch as he was himself an *Egyptian*, and liv'd in an Age where-

in



Fabretti



Montfaucon



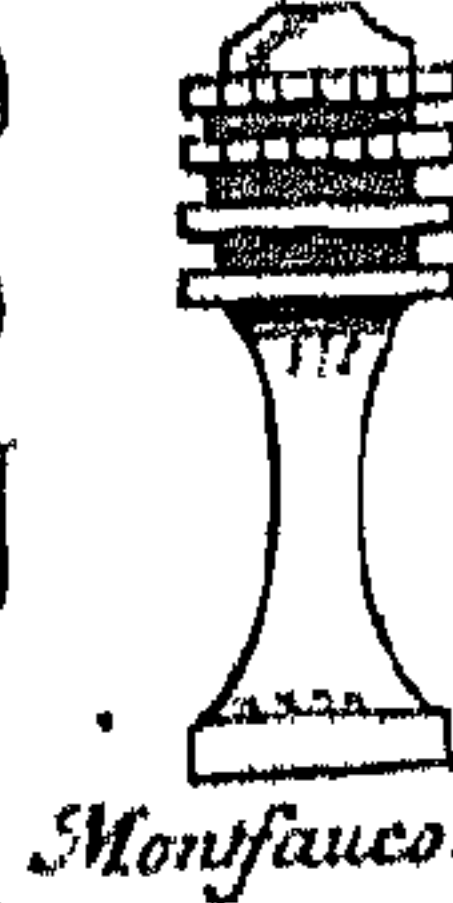
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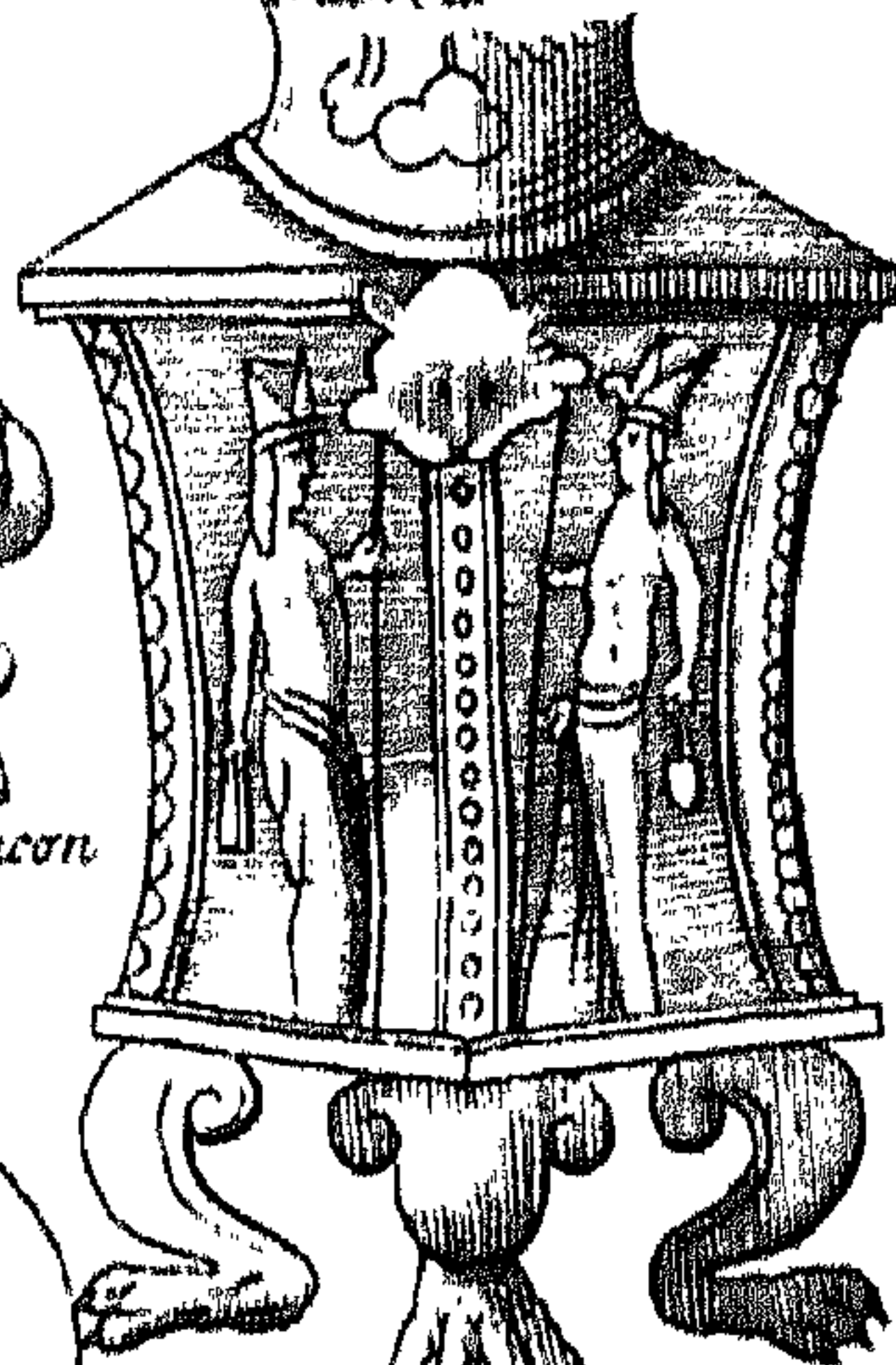
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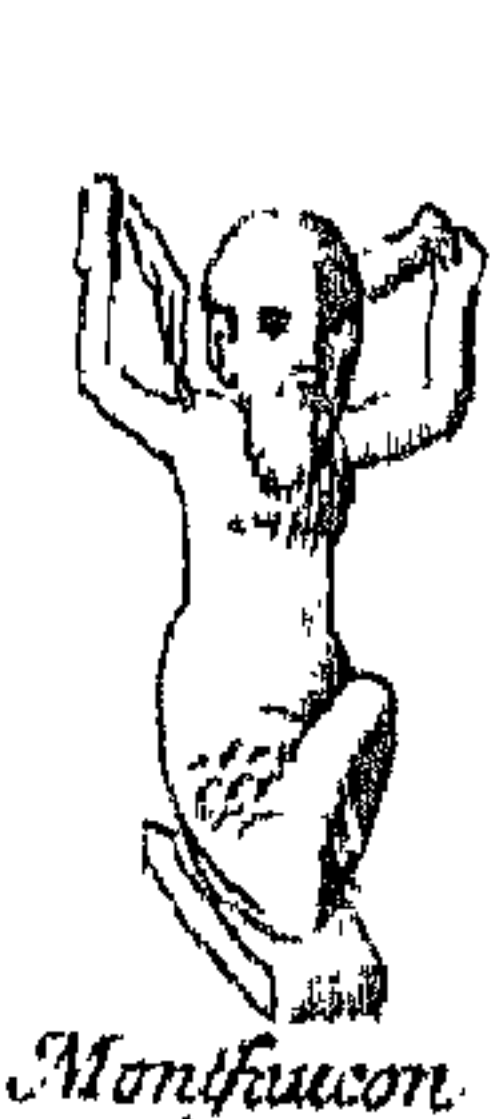
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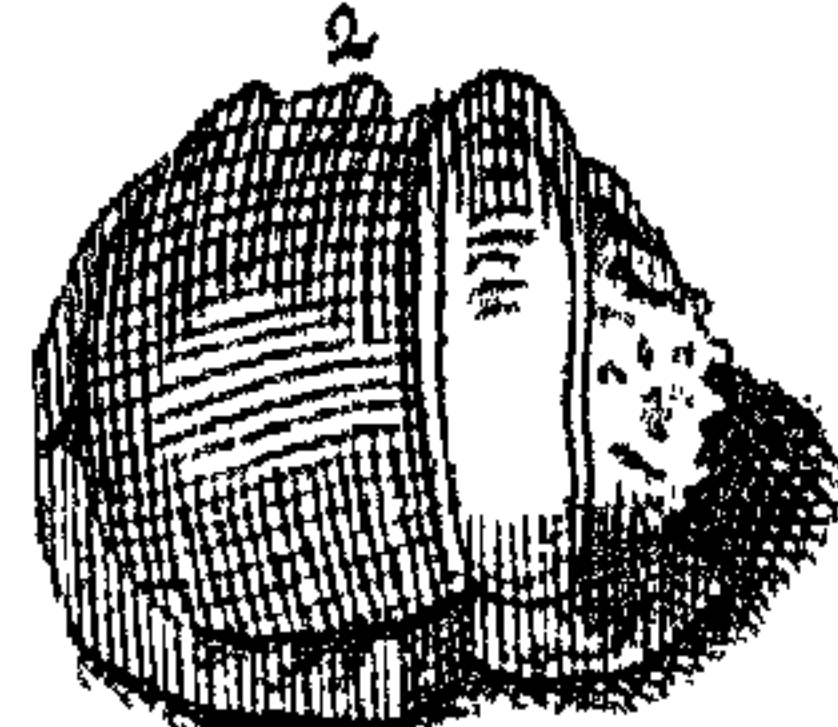
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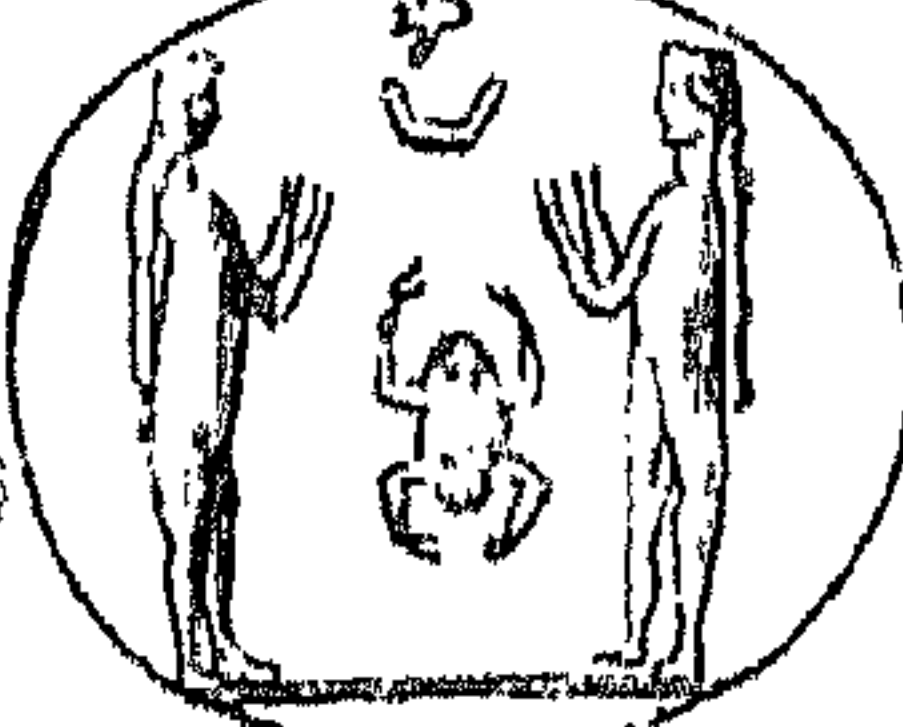
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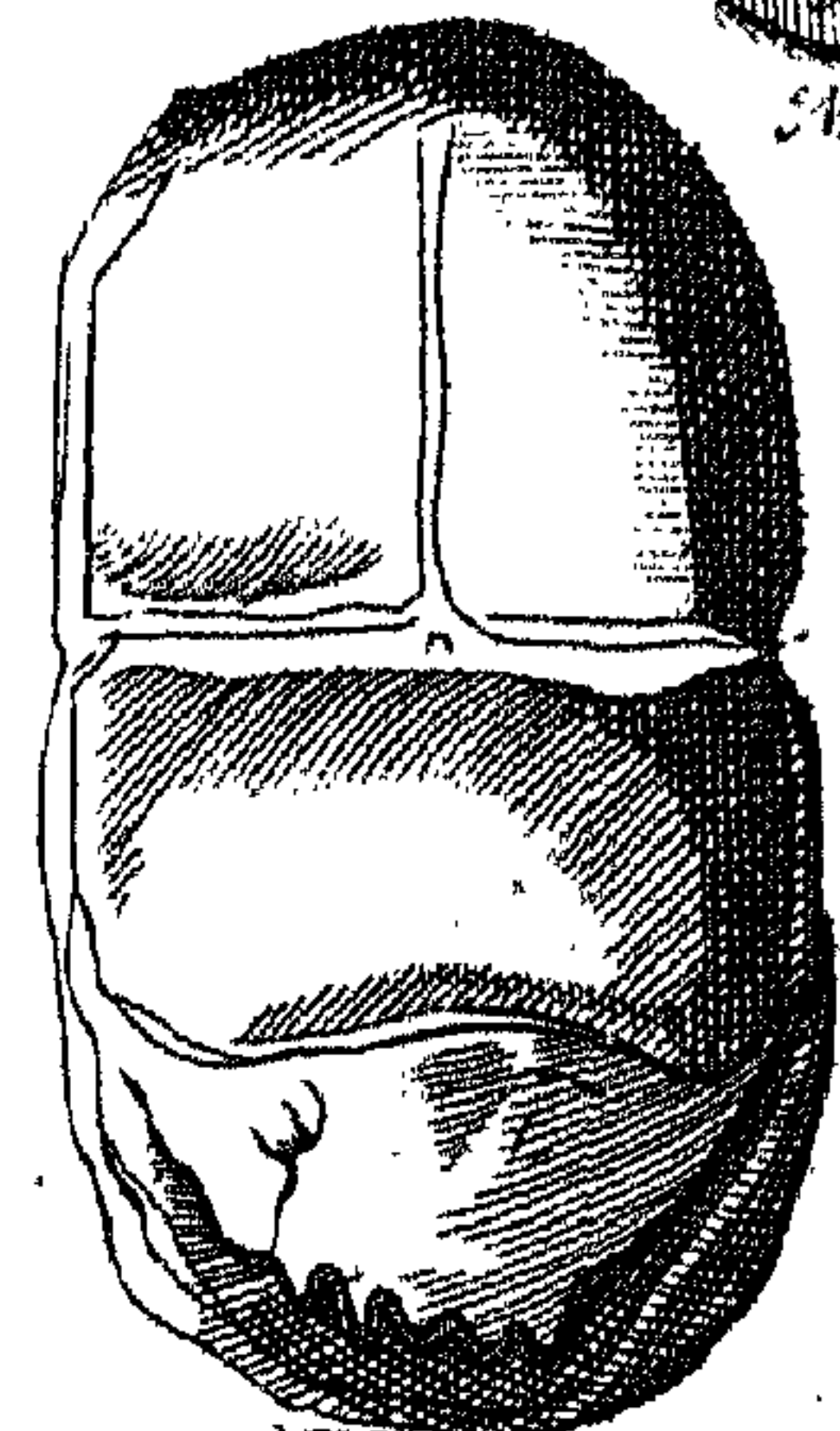
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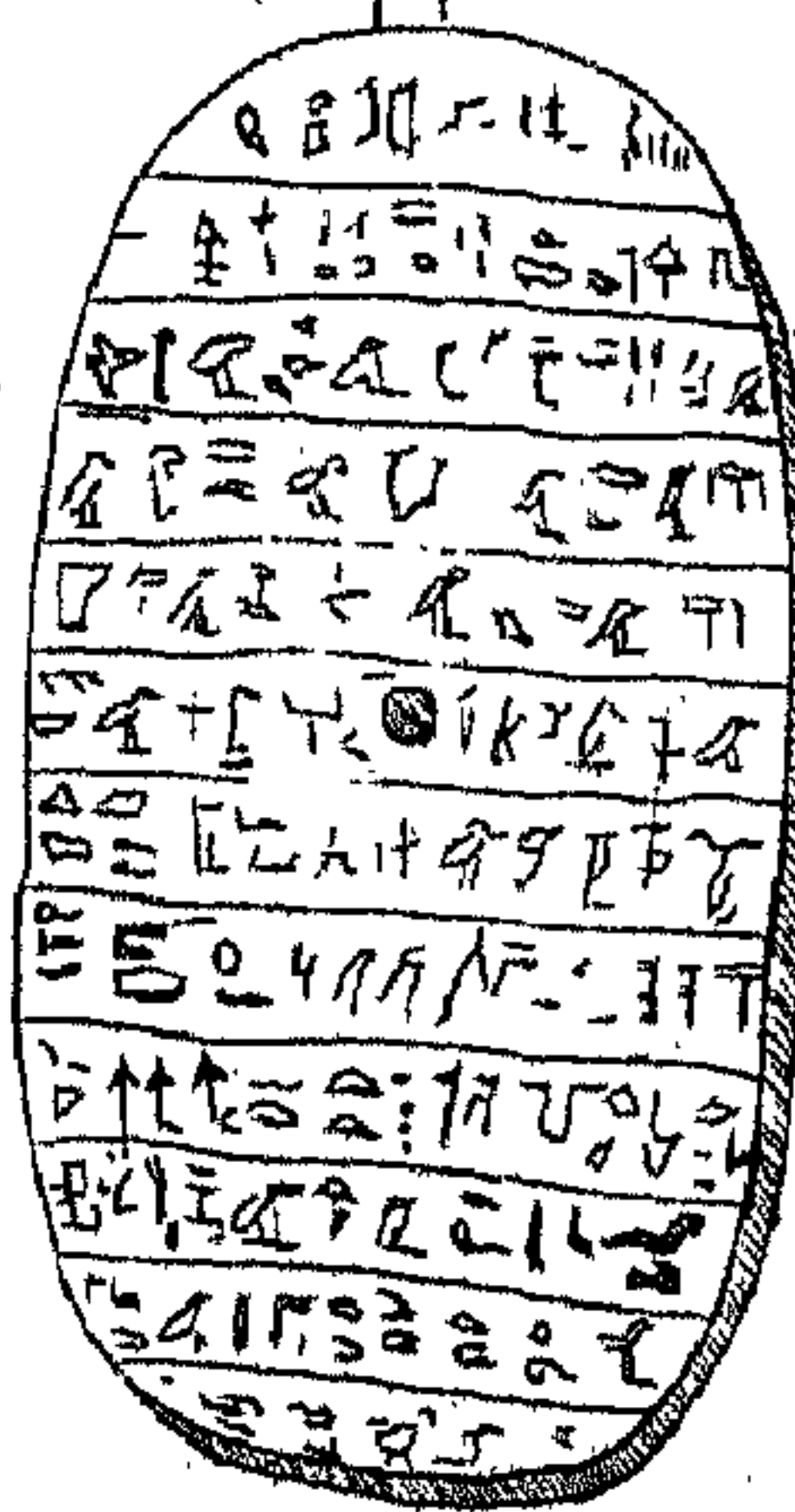
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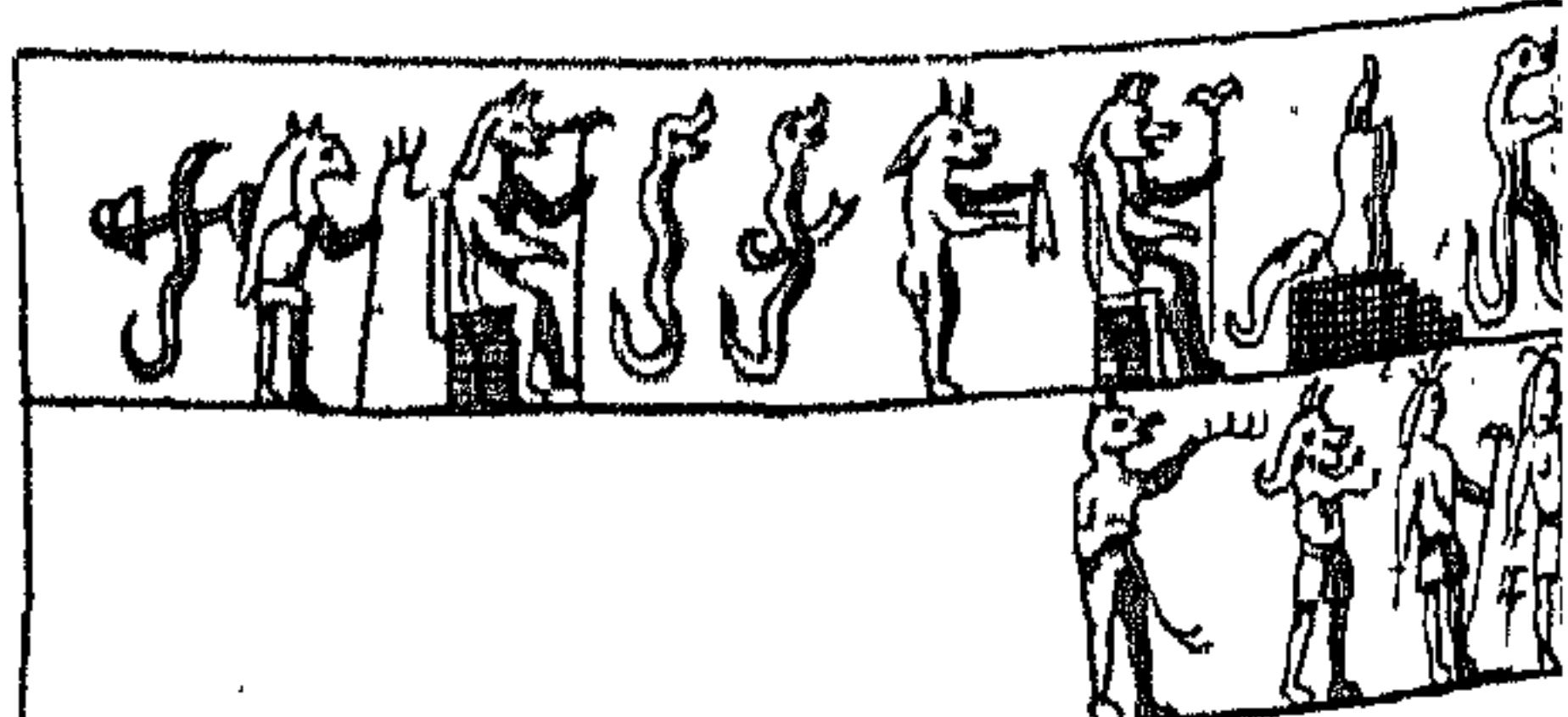
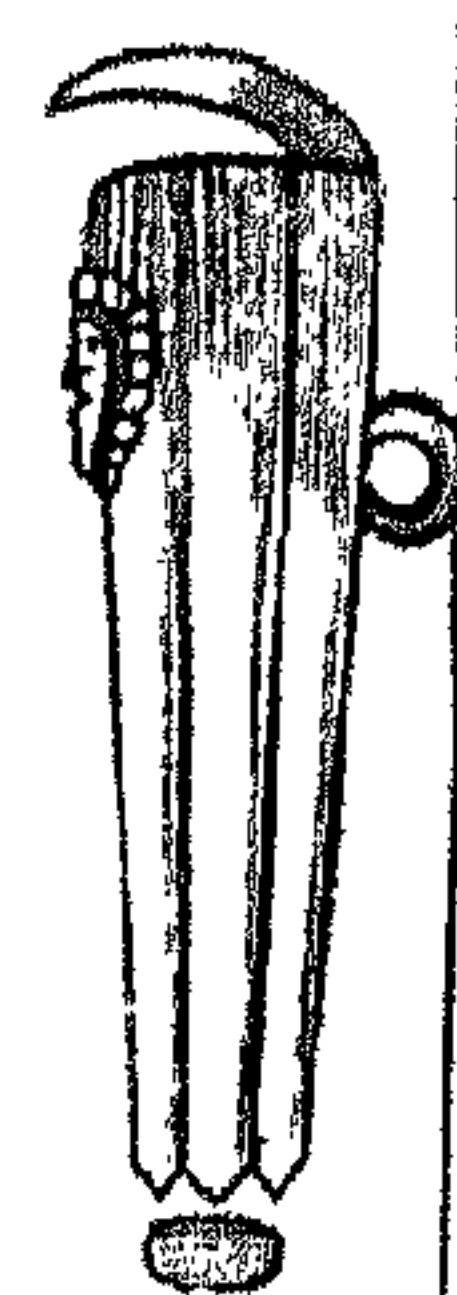
M. Forcault



M. Forcault



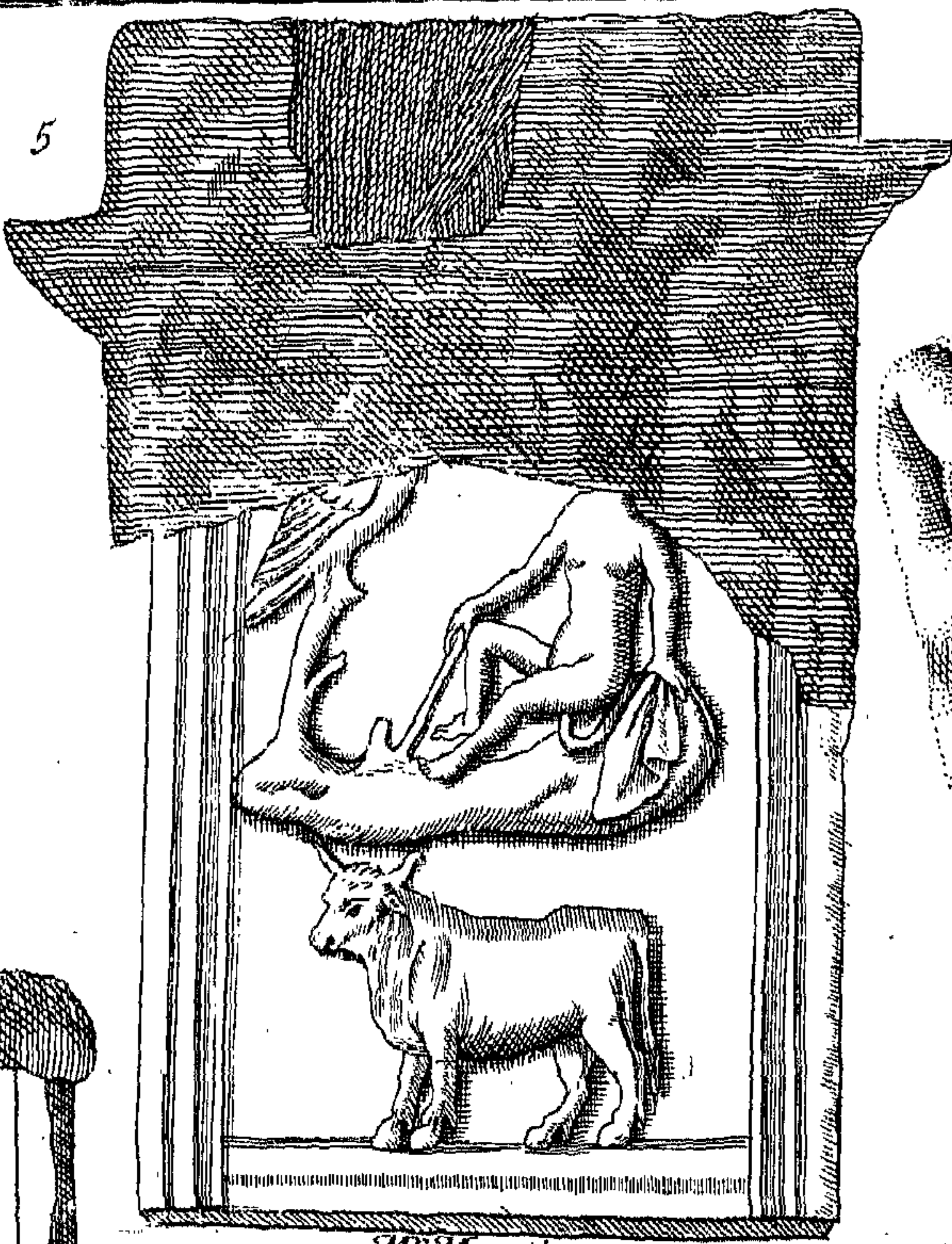
Maffei



ISIDI·PVE
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ITEM·ORNAMENTAIN·BASILION
N·VI·Z·MARA·GD·DVÓ·CYLINDREN·VII
BVNCLVS·GEMMA·HYACINTHVS·GEM
D·VAE·IN·AVRIBVS·Z·MARA·GD·DVÓ·M
IN·CÓLLÓ·QVADRI·BACIVM·MARGARIT
Z·MARA·GD·IS·N·XVIII·IN·CLVS·VRIS·DVÓ
Z·MARA·GD·DVÓ·CYLINDR·IN·XII·IN·SMIA
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DVÓ·GEMMIS·AD·AMANT·DIGITÓ·SEO
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M. Marti

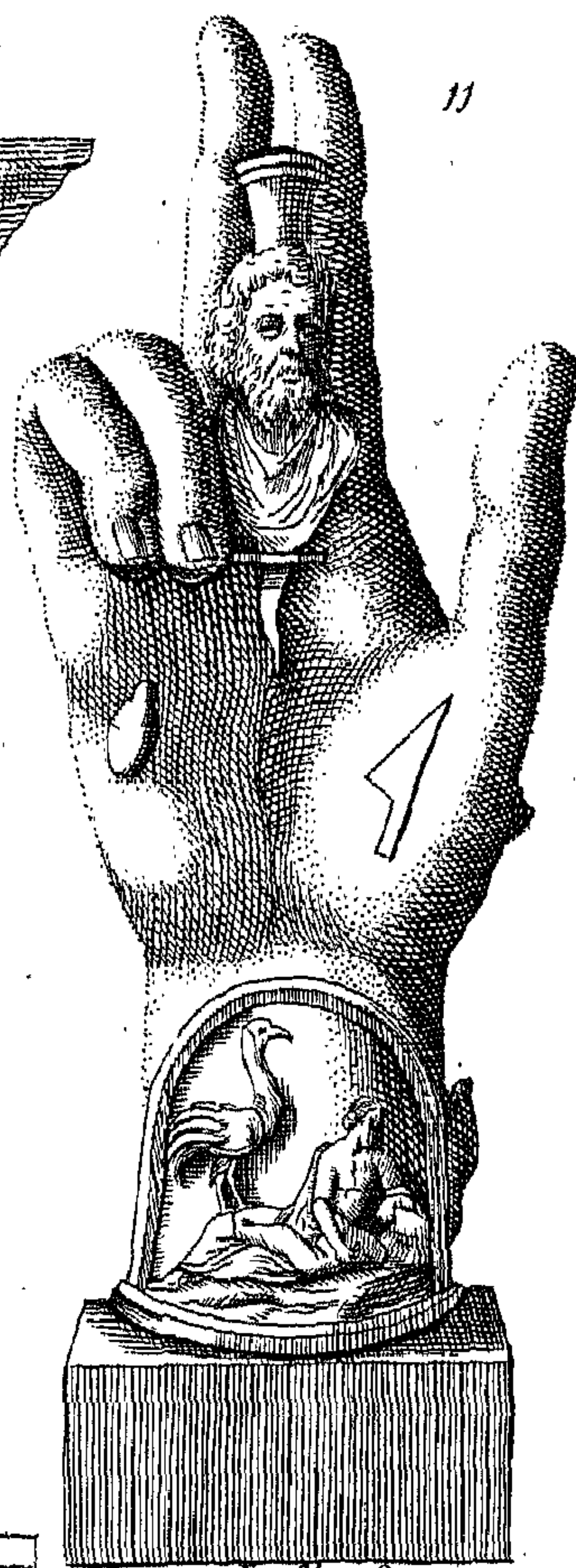
A AVIA
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IO ET MARGARIA
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AE CERA VIN LAE
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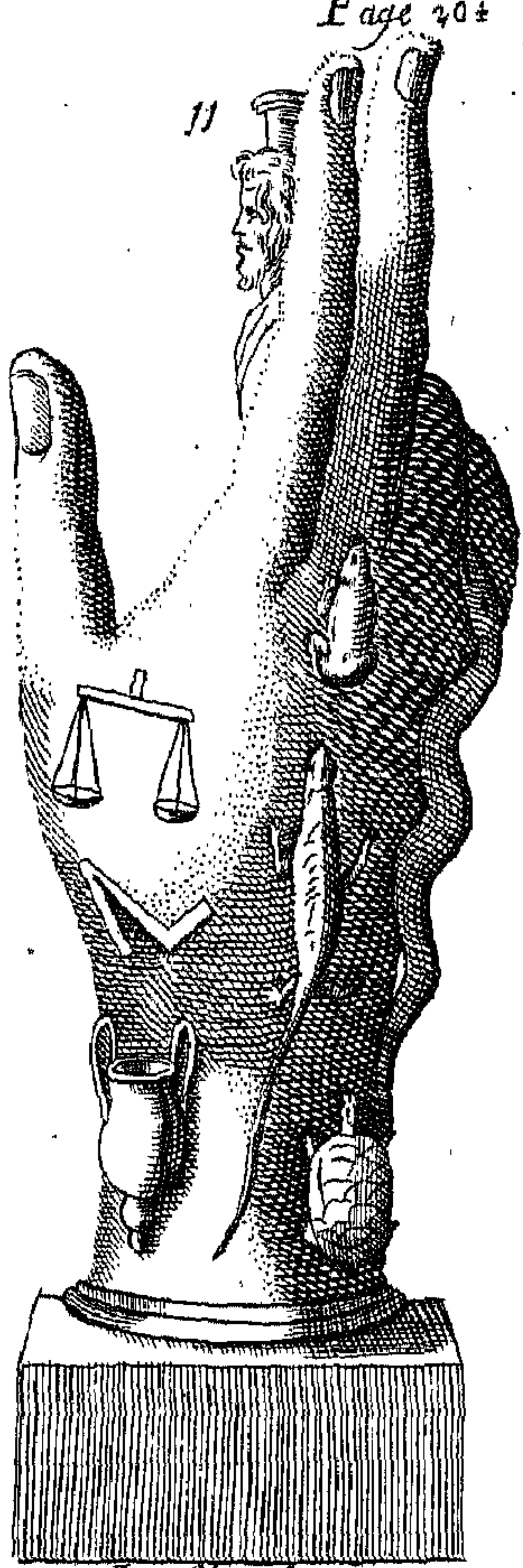
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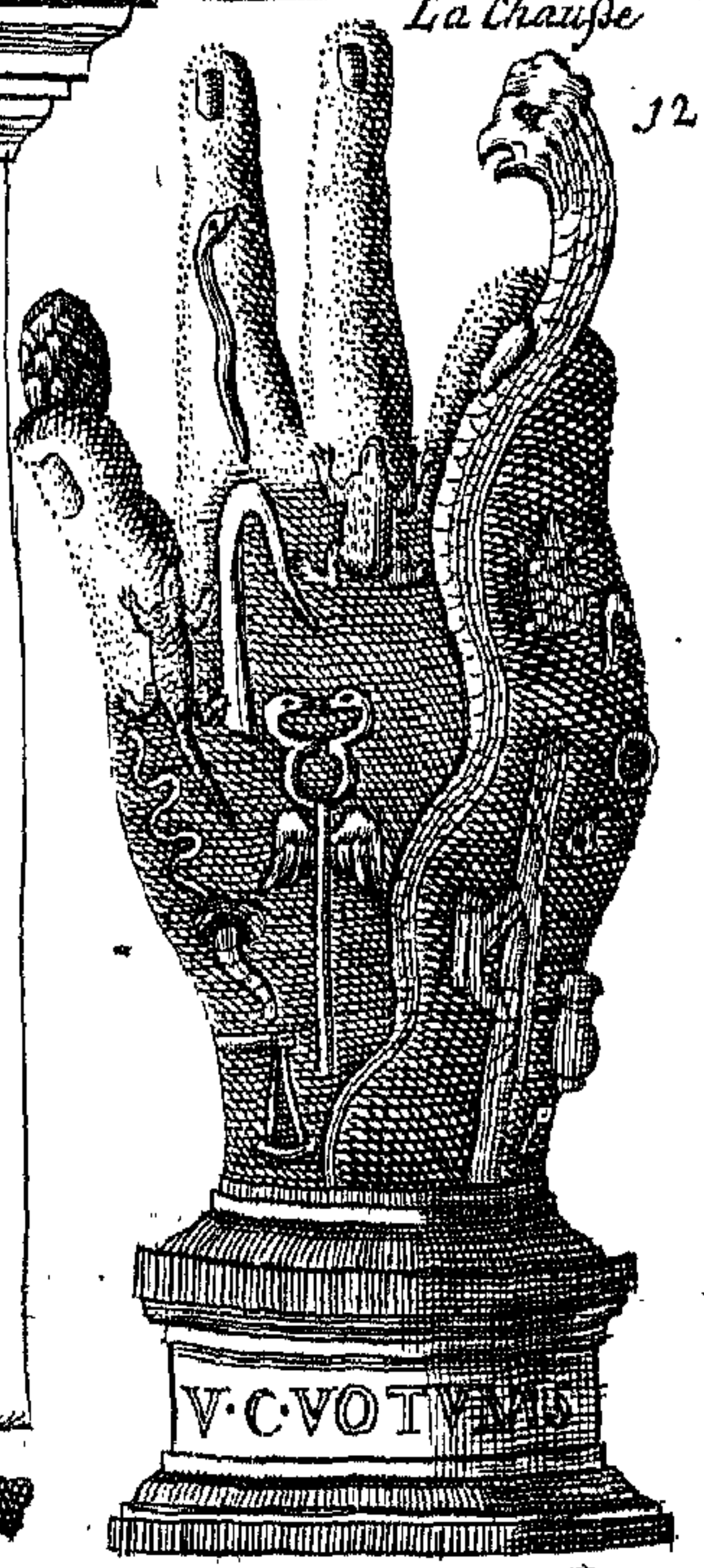
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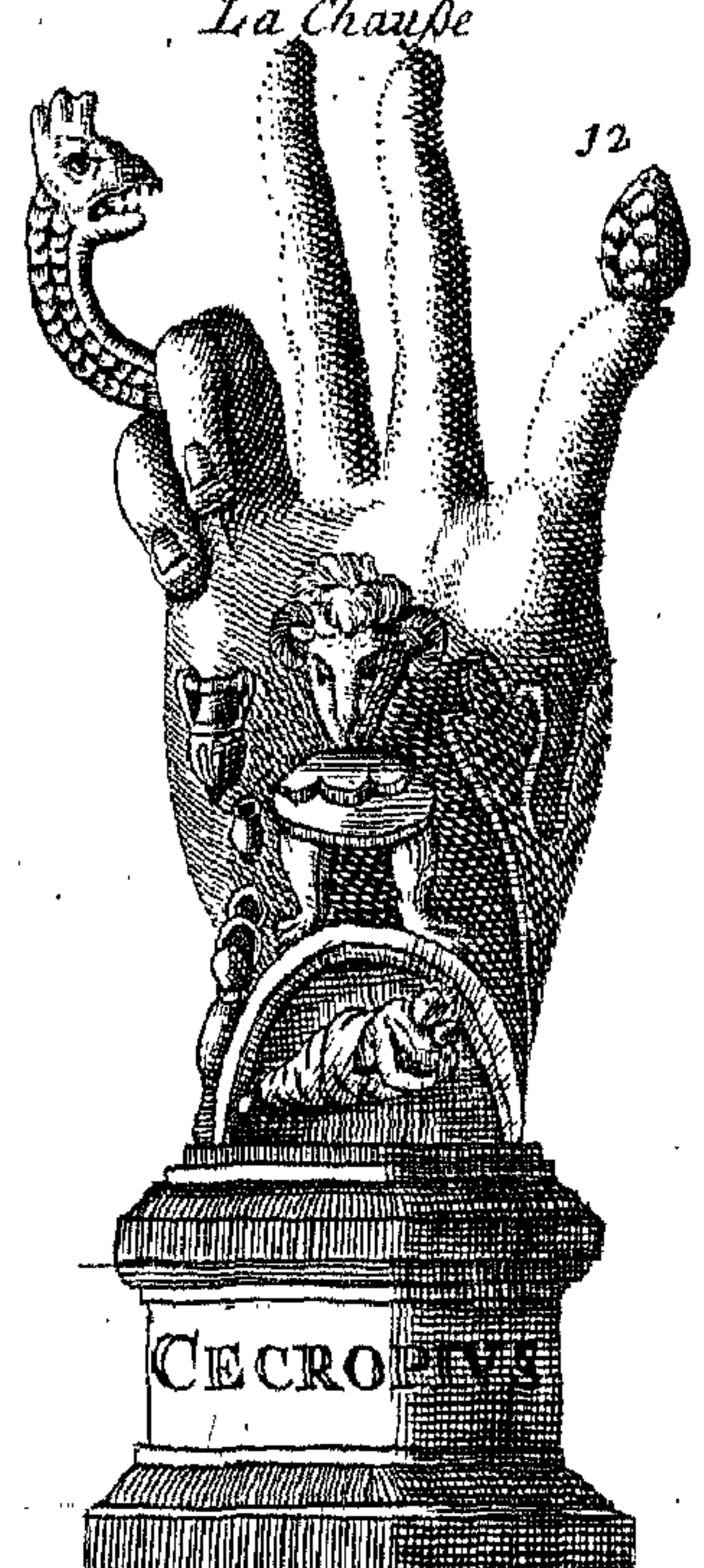
La Chaufe



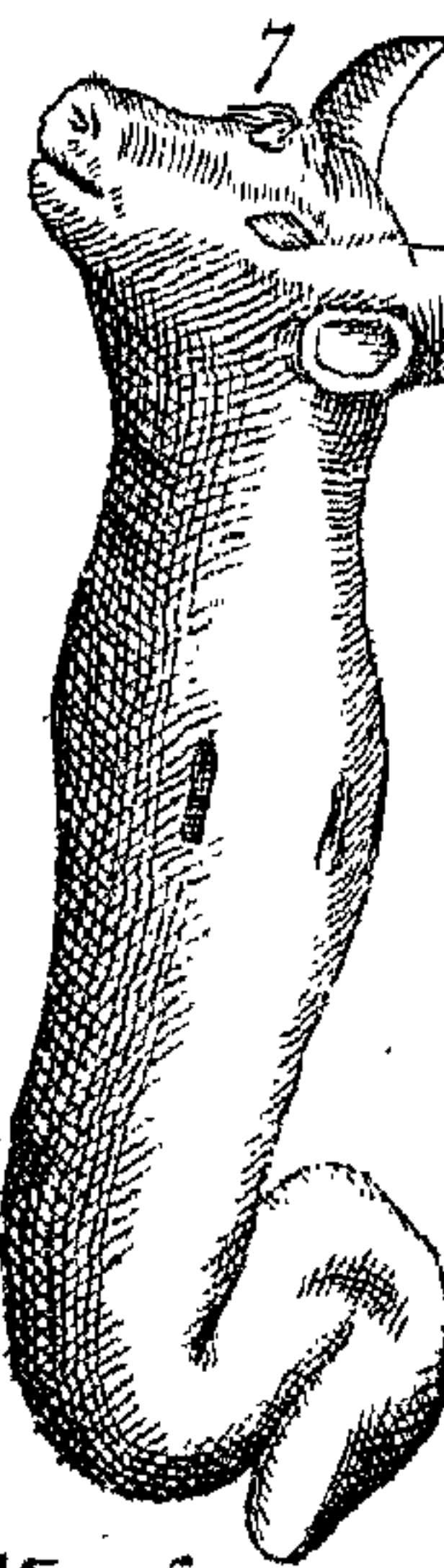
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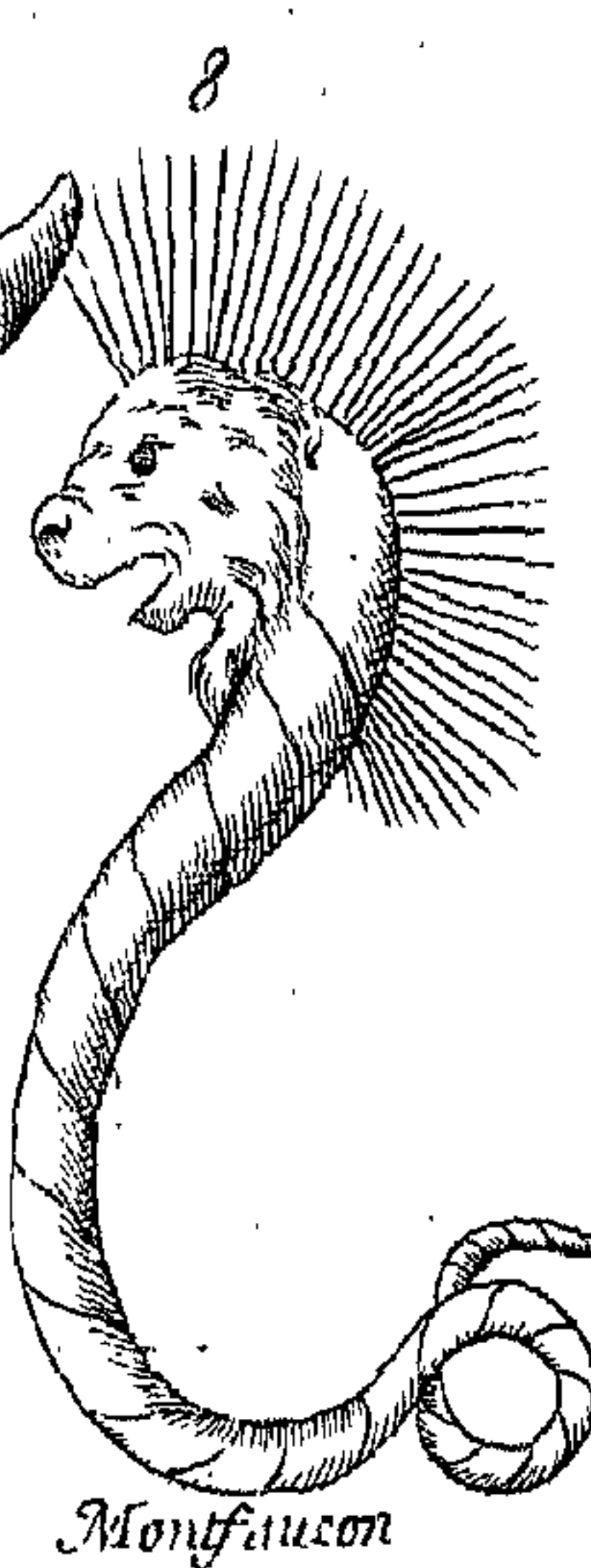
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La Chaufe



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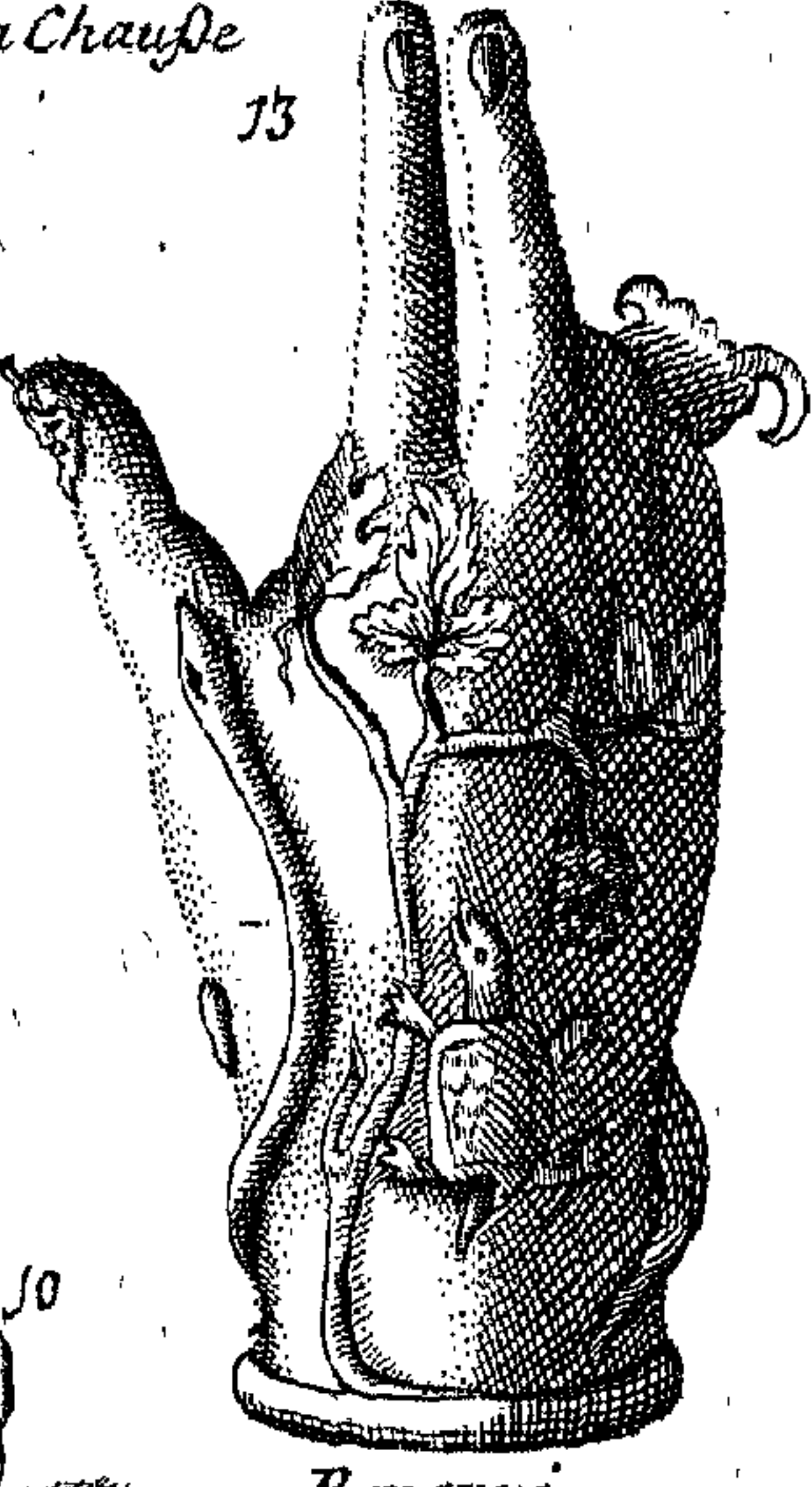
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M. Gravier



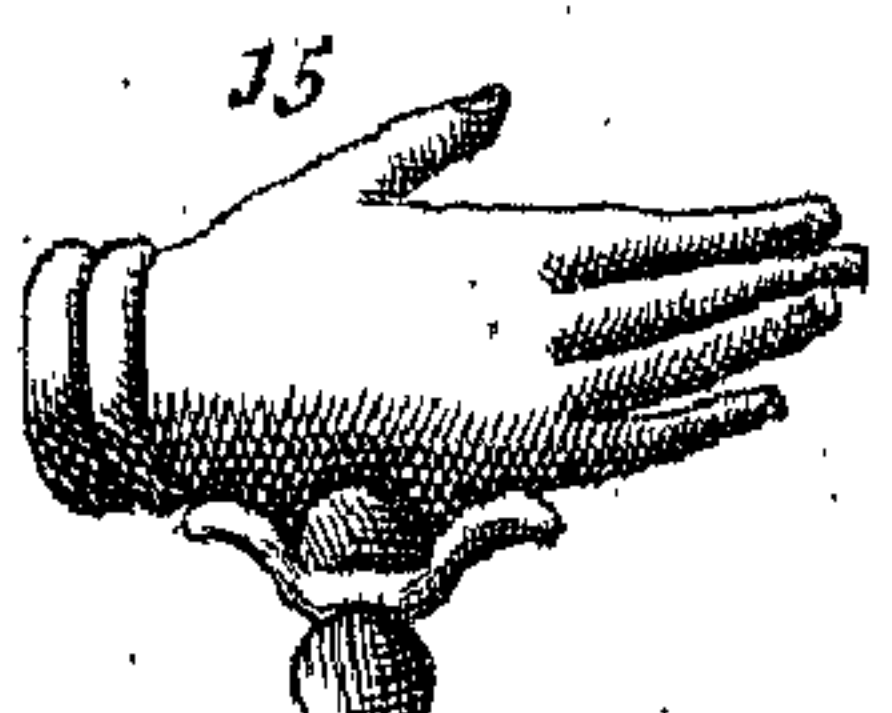
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Bonanni



Bulifon



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in the Pagan Worship was in vogue, may very well be believ'd. The Worship of Fish was however very common among the *Syrians*.

V. The Gods we have hitherto taken notice of were peculiar to *Egypt*; but besides these they had others in common with other Nations. *S. Athanasius* reckons among the Goddesses that they had, *Isis*, *Proserpine*, and *Neotera* or the younger Goddess. This younger Goddess was *Cleopatra*, who in a Medal of *Cleopatra's*, publish'd by *Vaillant*, was call'd $\Theta\epsilon\alpha\ \nu\epsilon\omega\tau\acute{\epsilon}\rho\alpha$, the younger Goddess: And this agrees with what *Plutarch* says in *Mark Anthony*, namely, that that Emperor was call'd in *Egypt* the new *Bacchus*, and that *Cleopatra* took the sacred Robe of *Isis*, and was call'd the new *Isis*. We shall here correct the corrupt Interpretation which *Xilander* put upon these Words; $\epsilon\sigma\lambda\eta\nu\ \epsilon\tau\acute{\epsilon}\rho\alpha\nu\ \iota\epsilon\rho\acute{\alpha}\nu\ \text{Ἰσιδος}\ \epsilon\lambda\acute{\alpha}\mu\beta\alpha\nu\epsilon,\ \iota\varsigma\ \nu\acute{\epsilon}\alpha\ \text{Ἰσις}\ \epsilon\chi\eta\rho\mu\acute{\alpha}\tau\iota\varsigma$ which he thus render'd: *She took the sacred Robe of Isis, and pronounc'd Oracles in the Name of the new Isis*; whereas it ought to be render'd thus: *She took the other sacred Robe of Isis, and was call'd the new Isis*.

The Emperor *Hadrian* also made a new God of the effeminate *Antinous*; to whom he caus'd Temples to be built, and Priests to be instituted. There was also in *Egypt* a City of his Name call'd *Antinoopolis*. *Spartian* says 'that *Antinous* was 'drown'd in the *Nile*, and that *Hadrian* lamented him with a Woman's Tenderness, which occasion'd different Discourses, some saying that he was devoted for ' *Hadrian*, others that the Emperor regretted his Death on account of a criminal ' Amour he had with him. The *Greeks* however, to oblige *Hadrian*, consecrated ' him, affirming also that he gave out Oracles; tho' some say it was *Hadrian* ' himself that compos'd them.' A *Greek* Inscription thus takes notice of him.

A N T I N O Ω
C Y N Θ P O N Ω T Ω N
E N A I Γ Y Π T Ω Θ E Ω N
M. O Y A Π I O C A Π O Λ Λ Ω N I O C
Π P O Φ H T H C

To *Antinoüs* enthron'd together with the Gods of *Egypt*, *M. Ulpus Apollonius* the Prophet. We have elsewhere observ'd what the Prophets of Paganism were.

The Reader will observe in this Plate there is a Sacrifice⁴, which *Maffei*, who publish'd it, thinks is *Egyptian*. The Victim that's offer'd is a Bird, it may be a Goose, for we shall find that Bird below offer'd in Sacrifice.

C H A P. XIX.

I. A fine Monument found in Spain, with several Egyptian Gods. II. Some singular Ornaments of a Statue of Isis. III. The Gods with a Serpent's Tail. IV. A golden Plate where they are represented.

I. THE following Monument, ' which may be reckon'd among the most Curious, was sent me from *Spain* by my very good Friend *Emanuel Martin* Dean of *Alicant*, a learned Man, and judicious Antiquary. 'Tis a four-square Pedestal, upon which stood probably the Statue of *Isis*, but fallen through the Injury of Time. Of the four Faces of the Pedestal, two are adorn'd with

Bass-Reliefs; another has a large Inscription, but the fourth has nothing, at least that which was sent me. One of the Faces with the Bass-Reliefs, represents the God *Anubis* with a Dog's Head: He is cloath'd with a Tunick that covers him all over, and with a *Pallium* above that: He carries a Club, as the Keeper of *Isis* and *Osiris*: We have seen him before with a *Caduceus*; but this being done in the Country where *Hercules* was so fam'd for his Victory over *Geryon*, and his *Gaditanian* Pillars, they have given him his Weapon, the Club, to do his Office of Keeper with. Before *Anubis* is the Bird *Ibis*, deified by the *Egyptians*, and behind her a Palm-tree. The Bass-Relief on the other side is broken at the top, and the Head of *Osiris* lost: He is there set all naked, and holding in his right Hand, I know not what Instrument. Upon the Trunk of a Tree before him sits a Bird without a Head; probably the Hawk, his favourite Bird. Underneath *Osiris* is seen the God *Apis*.

II. The Inscription upon the front side of the Pedestal is very singular. Some Letters of the two first Lines are lost together with the Angle of the Stone: What remains is this; *Isidi pue jussu Dei Ne*, which at first sight I thought ought to be thus supplied, *Isidi puerperæ jussu Dei Neptuni*: But upon further Reflection, and measuring the Lines with the length of the Stone, I found there was not room after P V E to add R P E R A E; so that I think now it ought to be read P V E L L A E, tho' I know not whether that Adjective will agree well with *Isis*. We find indeed such like Readings upon Monuments, as *Jovi juveni*, To *Jupiter* the Youth. With Submission therefore to the Learned, I shall thus read the Inscription: 'To the young *Isis*, by the Command of the God *Neptune*, *Fabiana*, the Daughter of *Lucius*, surnam'd *Fabiana*, makes a Vow, in Honour of her Grand-daughter *Avia*, of Silver to the Weight of a hundred and ten Sesterces; of rich Ornaments for the Crown (namely of *Isis*) six Pearls, two Emeralds, seven *Cylindri*, one Carbuncle, one Hyacinth, two precious Stones call'd *ceraunia*; for Pendants for the Ears, two Emeralds, and two Pearls; for the Necklace (call'd here *quadribacium*) six and thirty Pearls, eighteen Emeralds, and two for the joining; for the Legs, two Emeralds and eleven *Cylindri*; for the Arms, eight Emeralds and eight Pearls; for the little Finger, two Diamond Rings; for the next Finger, one Ring with many precious Stones, Emeralds, and one Pearl; for the middle Finger, one Ring with an Emerald; and for the Shoes eight *Cylindri*.

What I have here render'd *Crown*, is in the *Latin* Inscription *basilium*, which Word indeed, in *Greek* βασιλειον, signifies properly a Kingdom: But in the other Sense the *Italians* us'd formerly their Word *Regno*, and perhaps do so at this Day. The Word *Regnum* was also in the middle Age often us'd to signify a Crown, either Royal or Imperial, as may be seen in the *Latin Glossary* of M. du Cange. The *Cylindri* and *Ceraunia* in the Original, are both, according to *Pliny*, a sort of precious Stones. What I have translated *Necklace* is in the *Latin* *Quadribacium*, which perhaps may mean a Necklace that goes four times round. What I call the Joinings, is in the *Latin*, in *Clusuris*, which Word may be understood two ways, either for the two Extrems of the Necklace where it is join'd together, so that for each of them there was an Emerald, or else for two *Beazels*, wherein two Emeralds were to be set. The word *Smaragdus*, which we render Emerald, is writ here all along with an z. The Original has, in *smialis*, which Word, tho' altogether unknown, I suppose may signify Bracelets, and therefore I have said for the Arm: Besides, the Inscription passes from thence immediately to the Fingers, which makes our Version still the more probable. I shall only add this Remark more, namely, that I do not remember ever to have seen in Antiquity Diamonds mentioned to be set in Rings but in this place.

III. We

III. We have already observ'd that the Serpent was a Symbol of the Sun, which the *Egyptians* gave a place in their sacred Tables, and all their other Monuments: Nor did they content themselves with placing the Serpent with their Gods, but often represented even the Gods themselves with the Body and Tail of a Serpent join'd to their own Head. Such is the *Serapis* here given⁶, and such the *Isis* that's with him; who tho' she seem to have the whole Body of a Woman, yet is it no more than a Body made up of a Serpent twisted into many Folds: She holds a *Cornucopia*, and has a large Vase under her left Hand, presenting with her right the Leaves of the Tree *Persea* to *Serapis*: What most distinguishes her is the *Calathus* upon her Head. We find also such like Figures upon Medals, not only of *Serapis*, but also of other Gods. The following *Apis*⁷ is from our own Cabinet, and has to its Bull's Head the Body and Tail of a Serpent turn'd up at the end. He is bored through the middle, probably with design to hang about the Neck, as they did many other small Figures of Gods by way of Ornament or Charm. The Lion⁸ with the radiated Head and Body of a Serpent is also taken from our Cabinet, which confirms what we have been saying, that the Serpent is a Symbol of the Sun; seeing the radiated Head of the Lion, which undoubtedly signifies the Sun, is join'd to the Body of a Serpent.

IV. There's nothing in this kind more remarkable, than a Plate⁹ of Gold found in the Year 1694, at *Malta*, in the old Wall of the City. 'Twas roll'd up in a golden Casket, the Figure of which we here present you with. This Plate consists of two long Rows, which contain a very great number of *Egyptian* Deities, most of which have the Head of some Beast or Bird. Many Serpents are also seen intermixt, the Arms and Legs of the Gods terminating in Serpents Tails. The Smallness of the Figures indeed do not allow us to draw any great Instruction from them. But that which is here remarkable, is, that the first Figure has upon its Back a long Shell, with a Serpent upon it: The second Figure is set, and the three next standing, after which the next again is set: And this Order is pretty much observ'd in the first Row, where, after three Figures that stand, there is one sitting with a Rod in his Hand, at the end of which is a Flower, or something like one: But such is the Smallness of the Figures, that one has but a confus'd View of them. In each Row there's a Serpent extended upon an Altar. Among the Figures of the second Row there's seen an *Isis* of a tolerable good Form. This same Plate, without doubt, contains the most profound Mysteries of the *Egyptian* Superstition, and which I think no one will venture to explain, for fear his Conjectures should run wide of the Mark. The Plate is here of the very same Size it was in the Cabinet of Cardinal *Cantelmi*, Arch-bishop of *Naples*, from whence M. *Bulifon*, who first publish'd it, had it: The Case in which it was found is represented in its full Proportion. 'Tis something surprizing that this Monument of Antiquity should be found at *Malta*: But 'twas probably brought thither by some *Egyptian* as a Preservative, who afterwards left it behind him.

No Body is ignorant that the *Egyptians* ador'd Plants as well as Animals, and especially such as grew in their Gardens; from whence it comes, that that Verse in *Juvenal* has almost pass'd into a Proverb:

*O sanctas gentes, quibus hæc nascuntur in hortis
Numina.*

O happy People, whose Gods grow in your Gardens: But concerning the Worship of these, we know very little. Nor did the Superstition of this People end here; for they descended to worship even a Fart: Some whimsical Figures of which Deity are to be seen at this Day in some Cabinets, whereof we shall here present you with some¹⁰, tho' without warranting them as certain.

C H A P. XX.

I. *The Hand, and other Members, worshipped as Deities according to St. Athanasius.* II. *A Hand, a Vow of Cecropius, explained.* III. *Other Hands, with their Explanations.*

I. **W**E should here call to mind the Saying of S. *Athanasius* in his Book against the *Gentiles*. ‘Some, says that holy Father, have rank’d in the number of their Gods the several Parts of a human Body, as the Head, the Shoulder, the Hand, and the Feet, not being satisfied with paying divine Honour to the whole Body entire.’ Now S. *Athanasius* liv’d in a Country, which was the Seat of the most stupid Idolatry, and where Paganism still flourish’d, at least a good Part of his Days. These things therefore, I suppose, he said as what he was very well inform’d was the Custom of the Heathen. Besides, the several Legs, Feet, and Eyes which are found distinct in several Cabinets of *Europe*, seem to put the Matter beyond dispute. As to the Hands, we have however more reason to believe it true of them, than of the other parts of the Body; because we find a great number of them, most of which are full of Heads of Gods, and of those Animals which were the Object of the monstrous Worship of the *Egyptians*. These Hands indeed were generally Vows, or to speak properly, the Accomplishment of Vows: But then so were many Statues of Gods, which at first were offer’d either to obtain something, or by way of Thanksgiving for Benefits already obtain’d, which afterwards were expos’d for publick Adoration.

II. The first Hand¹¹ that’s here exhibited was certainly a Vow for some Man or Woman, who is pictur’d at the bottom lying here near to a Goose. The Hand has this in it observable, namely a Busto of the God *Serapis* upon two of its Fingers; to signify probably that the Vow was made to *Serapis*. All the other Symbols are found in the following Hand,¹² which is also a Vow, as the Inscription imports; CECROPIUS V. C. VOTUM S. which is to be read thus: *Cecropius voti compos votum solvit: Cecropius* having obtain’d his Request fulfils his Vow. This Hand is upon a round Base, above which, under a kind of Arch, is a Woman laid down with a Child in her Arms. ’Tis thought, with probability enough, that this Vow of *Cecropius*’s was made for the Recovery of his sick Son, and that after he had obtain’d his Request he accomplish’d his Vow, by offering this Hand. Notwithstanding the vast number of Symbols with which it is loaded, Antiquaries have not been frighted from giving their Explanations. ’Tis a right Hand, say they, by which is signified that the Child was a Male; the right Hand being the Symbol of masculine Power. The Vow was made to *Hammon*, as the Ram’s Head denotes; to *Isis*, as is signify’d by the Pine-apple; and to *Æsculapius*, as the Serpent indicates. The other Serpent is a Mark of future Convalescence. The Tripod, according to *Suidas*, denotes the past, the present, and the future time, regulated by the Course of the Sun, which is the same with *Hammon*. The Urn was sacred to *Serapis*, Lord of the watery Element. On the other side of the Hand is the Crocodile, signifying perhaps that *Isis*, whose Favourite that Animal is, will be propitious to the Child. The Explanation given of the Frog, is yet more forc’d and strain’d. *Libra*, or the Ballance, signify’d that the Child recover’d in the Month of *September*, this Month being under that Sign. The Whip, the Symbol of *Isis*, denotes perhaps that the Mother was expos’d to the Lashes of the *Luperci* to procure a happy Delivery. There are many more Explications given, and yet more forc’d than these, which I shall not trouble the Reader with.

Nor

Nor is it probable that they who offer'd this Hand so loaded with Enigma's, ever thought any one would dare to explain them in an Age so remote from them as ours.

III. The other Hands here exhibited are agreeable enough with this, tho' not so loaded with Symbols. The third, ¹³ given by F. *Bonanni*, has a Ram's Head upon the Ring-finger bent: But *Pignorius*'s differs considerably from the others as to the Symbols: He imagines that his Hand was consecrated to *Cybele*, because of the Pine-apple that's there. The two extended Fingers sustain an Eagle with the Thunderbolt in his Talons: Upon the Thumb is the Pine-apple, and round the Hand on every side is the Serpent folded: Near the Head of the Serpent is a Whip, the ordinary Symbol of the Sun, which, according to Mythologists, he uses to animate his Horses. This Whip is also observ'd upon the second Hand. The Tortoise above the Whip is one of the common Symbols of *Mercury*, as has been shewn above in the Chapter of *Mercury*. The two Bonnets resemble those of *Castor* and *Pollux*, and the two Crosses upon them may be there for the Stars of the two Brothers, which are very often observ'd in the Bonnets of the *Dioscuri*, unless any one will say they are the Crosses the ancient *Egyptians* us'd to put in the Hands of their Gods. *Pignorius* explains all the other Symbols of this Hand, and applies them the best he can either to *Cybele*, or her Priests the *Galli*. For my part, I should rather think this Hand was intended to exhibit the Symbols of all the Gods, as the Pine-apple of *Cybele*, the Thunderbolt of *Jupiter*, the Tongs of *Vulcan*, the Sceptre of *Juno*, the Bonnets of *Castor* and *Pollux*, the Crescent of the Moon, the Whip of the Sun, the Serpent of *Æsculapius*, the Flutes of *Pan* or *Silvanus*, or rather of *Attis*, forasmuch as they are plac'd near the Symbols of the Great Mother; the Sickle of *Ceres*, and the Lyre of *Apollo*. The Hand from the Cabinet of S. *Genevieve* ¹⁴ is almost the same with this. Another given by *Pignorius* has no other Symbol than a Serpent wrapp'd up in many Folds. The next ¹⁵ is from our own Cabinet, and has no other Symbol than a Flower fix'd to the Hand, so that the Leaves touch it, tho' the Sprig come from behind: If it be either the Flower *Lotus*, or *Persea*, the Hand was then consecrated to *Isis*.



BOOK II.

The Table of *Isis*, and other *Egyptian* Tables; of the Priests, and other Matters relating to the Religious Worship of the *Egyptians*.

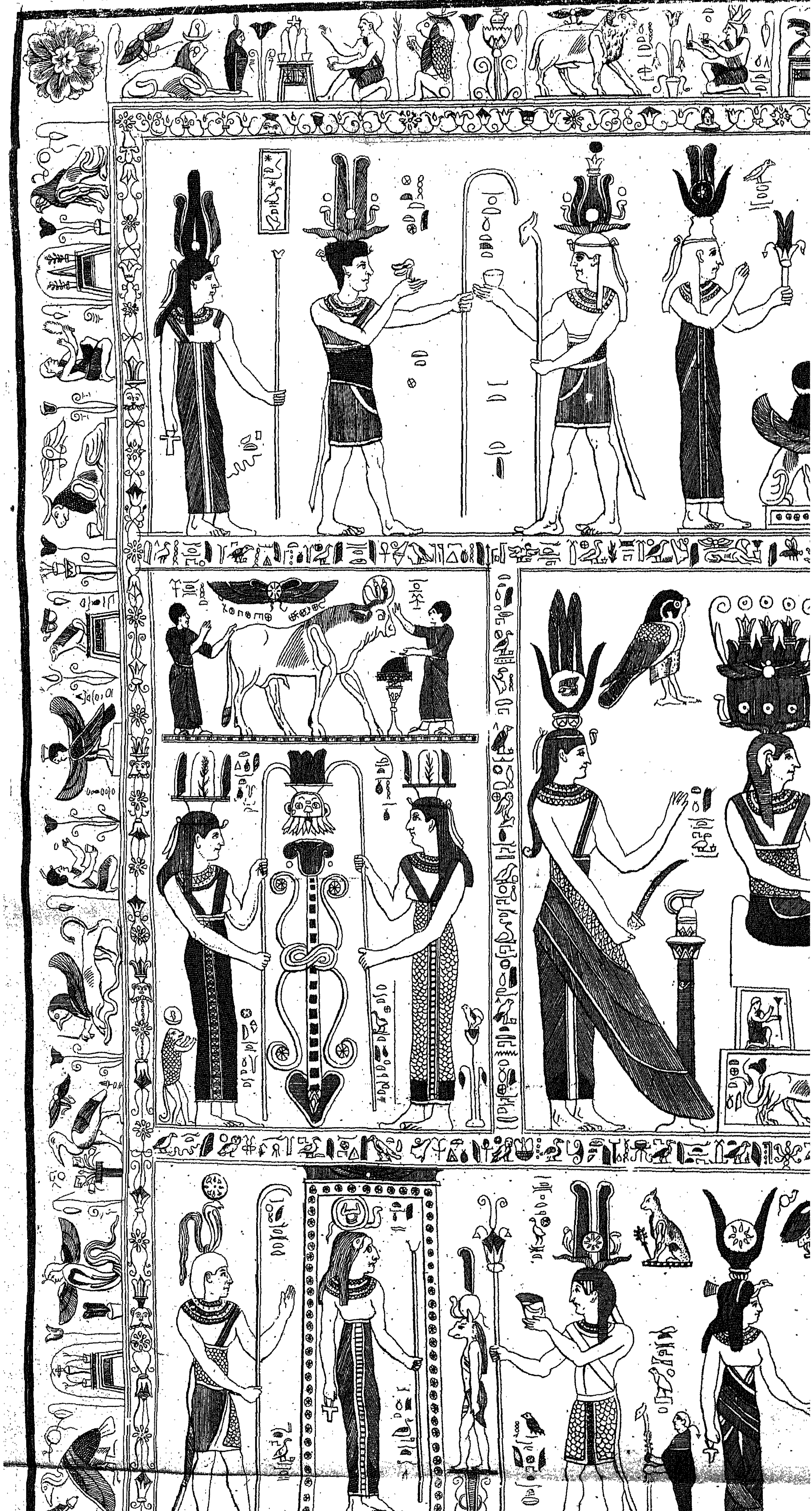
CHAP. I.

I. *The History of the Table of Isis, and how it was lost.* II. *A general View of the Table of Isis.* III. *This Table is divided into eleven Scenes; the Explanation of the first, second, third, and fourth Scene.*

I. **O**NE of the most considerable Monuments that Antiquity has transmitted to us, is the *Isiack* Table, so call'd, because it represents the Form and Mysteries of the Goddess *Isis*. But then as it contains also all the other Divinities of *Egypt* of every kind, and those often repeated, together with a great number of their religious Acts, I think it might with more Propriety be call'd, The general Table of the Religion and Superstitions of *Egypt*. This Table was bought after the sacking of *Rome* in 1525, by a Lock-smith, who sold it again for a great Price to Cardinal *Bembo*, after whose Death it fell to the Duke of *Mantua*, and was distinguished among the other curious Monuments in the Cabinet of the Princes of that House, until the Year 1630, that *Mantua* was taken by the Emperor. The Table was made of Brass, and overlaid with black Enamel, intermix'd with Plates of Silver of curious Workmanship. 'Twas engrav'd in its full Proportion, and with all possible Exactness, by *Æneas Vicus* of *Parma*, as it has since been several times: But tho' it has been so often publish'd for the Benefit of the learned World, yet is not that sufficient to make up the loss of the Original, which could never be recover'd since the taking of *Mantua*, notwithstanding all the Diligence that has been us'd to do it. 'Tis probable it was found by some Soldier, and pull'd in pieces for the sake of the Plates of Silver, that supplied one part of the Painting, not knowing that he might have made much greater Advantage of it, by selling it entire to those that so studiously sought it. The Table was near twice the bigness of the Image we have here given: Nor could we help reducing it to what it is, unless we would have exhibited it on several Plates, as *Pignorius* did in his Edition of it, and so have taken away the Relation that every Part has with the whole, by dividing the Actions that are there represented: For to give it entire, and in its full Proportion, we should be oblig'd to make several Foldings of it, which would soon ruin the Print. We have therefore taken the surest way, as we think.

PLATE
XLV.

II. Many have attempted to explain this mysterious Table or Plate: But he that is suppos'd to have best succeeded in it, is *Pignorius*, whose Book was printed at *Amsterdam* in the Year 1670, which is the same Edition I have made use of. As for *Pignorius*, he always speaks doubtingly and with Diffidence, advancing nothing but by way of Conjecture; whereas *F. Kirker*, who comes after him, explains all boldly, seldom or never doubting: In short, there's nothing so enigmatical, but he unriddles it. As for my own Sentiments hereupon, they are in few Words these: The whole Fable seems to me symbolical and enigmatical, and the



the great number of Figures so different, and rang'd in such Order, to contain some mysterious Sense: But then whether this represents some History of the *Egyptian* Gods, or some obscure System of the Religion of that Country, or the Ceremonies of that Religion, or some moral Instruction, or many of these things together, is, I think, what no one can pretend to determine, without hazarding his Judgment. We see in this Table most of the Gods of the *Egyptians*, and know them to be so by the help of other Monuments. Another thing remarkable in it is, that like as in a Theatre we see many distinct Scenes and Acts, where the same Persons often occur, and are sometimes even repeated in the same Scene.

III. The Table is divided into three large Parts, each of which is distinguish'd into several more Parts. In the first Part there are four; in the second, three; and in the third, four; in all eleven, which make as it were eleven Scenes of an Act. The first Person that presents is *Osiris*, who has in one Hand a Ring with a Cross fastned to it, of which mention has been made above in the Chapter of *Isis*, and in the other Hand a Staff, on the top of which is a Bird's Head. The second Person is probably a Priest, who is sacrificing an Animal not unlike a Kid: The Ornament of his Head is a large Plume, often met with in *Egyptian* Figures, tho' not altogether so large as this: This Priest is sacrificing to the Goddess *Isis*, whom he looks upon attentively: She is plac'd before him, holding in her right Hand a Staff, with a Flower at the end, and in the left a Ring with a Cross, as before in the Hand of *Osiris*. We have already taken notice of the Ornament of her Head elsewhere. In the second Scene *Osiris* with a Spear in his right Hand, presents a Bird to *Isis*, who on her part presents him with a Goblet. Behind *Isis* is a Man with a Goblet in one Hand, and in the other a kind of Instrument not unlike a lopping Knife. Between *Isis* and *Osiris* is a He-goat, which, as has been observ'd, was worshipp'd as a God among the *Egyptians* under the Name of *Mendes*, and under this a kind of Ape call'd *Cercopithecus*, to which this People paid also divine Honours.

The third Scene exhibits three Personages, the first of which has upon his Head a Serpent or Dragon with a Bird's Head that raises it self up: In his right Hand he holds a Branch, and in his left a great Staff crooked at the top like a Shepherd's: This Figure *Pignorius* takes for *Isis*: But be that as it will, the next is certainly *Osiris*, and exactly resembles the first *Osiris*, having also the same Symbols. The following Figure that looks on *Osiris*, and holds in the right Hand a kind of Flower, is an *Isis*: The Animal that is between them is a Griffin, sacred to the Sun.

The fourth Scene, which terminates the first Division, presents also three Personages, the first of which is *Osiris*, known by his Staff with the Bird's Head: He offers with one Hand a Goblet to another Figure, not easily distinguish'd, who holds in the left Hand a certain Hieroglyphick not known, and in the right a crooked Staff. The following *Isis* exactly resembles that in the first Scene.



CHAP. II.

I. The Continuation of the Explanation of the Table of Isis; the fifth and seventh Scene. II. The sixth Scene is the most considerable, and is, as it were, the Center of all the rest. III. An Explanation of the four other Scenes.

I. THE fifth Scene, which is the first of the second Division, is different from the preceding ones. Between two Figures of the Goddess *Isis* which look upon one another, and which hold each of them a Flower bending forwards, there rises a kind of Column with a Head upon it, thought to be the Head of a Cat, or the God *Ælurus*, upon which is a *Calathus* with Handles. Above these Figures is the Bull *Apis*, and before him an *Egyptian* Priest presenting him with two Goblets: Between the Priest and *Apis* is a kind of *Phuteus*, for what use, I know not. Behind *Apis* is another Priest: These two Priests *Pignorius* thinks are examining the Bull, whether it has all the true Marks of their *Apis*. 'Tis here to be noted, that at the Extremity of this Division there's a Scene exactly like this, except that there's no Cat's Head, and that the Bull, which has much the same Appearance with the former, has not the same Colours. Hence it is that this is taken for the Bull or Ox *Mnevis*, which, as has been before observ'd, was worshipp'd in some parts of *Egypt*, as *Apis* was in all.

II. These two lesser Scenes are plac'd at the two Extreams, to serve like Compartments to adorn the grand Scene of all, which takes up the middle of the Table. In this there are seven Personages, the Chief of which is that in the Center, which is the Goddess *Isis* sitting between Columns that support an Architrave and Cornice. She is seated here as in a Throne, and pretty much resembles the preceding Figures of her, except in the Ornament of her Head, which is very extraordinary. What is here first observable, is the Bird upon her Head couchant, with its Wings extended, and falling down almost to the Shoulders of *Isis*: This Bird is also spotted, which makes some imagine it to be the *Numidica guttata* mention'd in *Martial*,

Et picta perdix, Numidicæque guttatæ.

Above the Bird are as it were two Twigs that extend themselves on both sides, and terminate in a kind of Buttons, and above these Twigs two great Horns that enclose a *Discus*, the ordinary Mark of the Gods of *Egypt*. *Isis* holds in her right Hand a Staff, with a Flower at the end of it, and raises the left into a Posture as if she was talking. At the Base of this Throne is a *Canopus*, and a Griffin couchant with a Crescent upon his Head, or it may be a small Boat, and above that a great Star denoting the Sun. The six other Figures are all turn'd towards *Isis*, three before, and three behind. If one considers the two Personages near to the Throne of *Isis*, the one before, and the other behind, they seem to be her Body-guard: For each of them holds a large Spear, whose Tops terminate in two Staffs crooked at the Ends like a Pastoral Staff. He that is behind carries something like Bandaliers, and by *Pignorius* is suppos'd to be *Osiris*. The Person before appears to be a Woman. I take no notice of the Ornaments of the Head after the *Egyptian* manner, the Mystery of them not being easily understood, and mention being already made of them oftner than once. Between these two Guards and the Throne, upon a kind of Column, are two Serpents or Dragons, one of each side. The two following Personages on each side so far remov'd from the Throne, are set. He that is behind has upon a human Body the

the Head of an *Ibis*: In his right Hand he holds a Ring with a Cross fastned to it, and in his left a Staff, with a Head upon it, probably that which ought to be upon his own Shoulders, instead of the Head of *Ibis* which he hath. Under the Seat of this Figure are two Crocodiles, and above between this Figure and the former is a Bird with its Wings extended. The other Figure that's set, and which answers to this, is *Osiris*, who differs nothing from the preceding except in a Plume of extraordinary Bigness. He has in his right Hand a Staff, with a Bird's Head, and in his left a Ring, with a Cross. Under his Seat is a Man holding the Flower *Lotus* upon a Twig or Staff, with one Knee upon the Ground: Below him is a Lion with some Hieroglyphicks. Higher up, above the Staff of *Osiris*, is a Bird with its Wings extended, and falling down like those we have seen before above the Head of *Isis*. *Pignorius*, as has been said, supposes it to be the *Numidica guttata* of *Martial*, which was a sort of Bird the *Numidians* kept in their Back-yards with their Geese and Hens: The Spots upon it are the Mark by which *Pignorius* thinks he knows it. The two Figures that possess the two Extrems of this Scene are very remarkable. These are two Women that resemble one another almost throughout: *Pignorius* takes them for two Figures of *Isis*. This is the fourth time that the same Divinity has been repeated in the same Scene; but that's not at all surprizing in *Egyptian* Monuments. Their Heads are both adorned alike, with large Horns, and a Plume upon a *Discus*, in which *Discus* are, it's thought, the Testicles of *Osiris*. They have both long Hair, and what is very singular, they have great Wings upon their Buttocks, that extend themselves forward towards the Ground: Each of them has one Hand rais'd, and in the other a great Knife crooked at the end, or a Sickle, which they seem to brandish towards a Vase supported by a little Pillar. I am inclin'd to believe these two Women are two Priestesses of *Isis*, who wear on their Heads the Ornaments of their Goddess, which is not without Precedent. Above her that's behind the Throne, is a Bird with a Woman's Face, and Horns upon its Head. *Pignorius* takes it for a *Siren*; and indeed it does resemble some of those we have given in the Chapter of *Sirens* and *Harpies*. Above the other Woman, who is at the opposite Extream, is a Hawk, the Bird sacred to *Osiris*. This great Scene, which occupies the Center of the Table, may very well be that to which all the others relate. *Isis* upon her Throne possesses the middle of the Table, and is in effect the Center of the *Egyptian* Religion. Perhaps it may be said that each of the Scenes represents a Feast or Solemnity, which was express'd in *Egypt* in the same manner, and that what is in the middle is the grand Solemnity of *Isis*: But this is meer Conjecture.

I shall take no notice of the seventh Scene, which makes the third of the second Division, it being so exactly like the fifth, which has been sufficiently explain'd.

III. The eighth Scene exhibits three Personages, of which that in the middle is in a kind of Square adorn'd with Flowers: He seems to be swath'd from the Neck to the Feet, yet so as that his Hands are at liberty. 'Tis the God *Orus*, the Son of *Isis* and *Osiris*: He holds in both Hands a long Staff that terminates in a Bird's Head, and which has across it a Staff of a smaller size, that makes the Figure of a Cross. There seems to rise out of his Hands also an augural Staff, and an angular Instrument, which perhaps may be a Whip ill represented. This Whip often occurs in *Egyptian* Figures, and denotes, as has been more than once observ'd, the Course of the Sun, who, according to Mythologists, animates his Chariot-horses with a Whip. Behind *Orus* is his Mother *Isis*, holding in her right Hand a long Staff that terminates in a Flower, upon which is a Dragon with the Sun upon his Head: With the other Hand she presents a Goblet to her Son *Orus*. On the opposite side is another *Isis* with a

Hawk upon her Head, presenting also to her Son *Orus* a Tablet with five Goblets upon it.

The ninth Scene represents *Isis* sitting between two Figures of *Osiris*, one of which has his ordinary Symbols, and the other presents her a Bird.

The tenth Scene exhibits three Personages, the middlemost of which is an *Osiris* sitting with the Head of a Hawk: In his left Hand he holds a crooked Staff, and reaches the right towards *Isis*, who on her part presents him a Cup or Goblet with one Hand, and with the other a Feather, as it's thought, for it is not easily distinguish'd. *Isis* has upon her Head a pretty singular Ornament, namely a Cat's Head ill made, adorn'd with Flowers and Buttons that are scatter'd on every side like Rays. On the other side of *Osiris* is another *Isis* with a Bird upon her Head couchant, as before, and above that large Horns, with a Sun between them.

The last Scene has five Personages, the Chief of which is an *Isis*, with the Head of a Lion. The first Figure before *Isis*, is an *Anubis* with a human Body, and a Dog's Head. The next is an *Osiris*, with a large Spear in one Hand, as before, and in the other his Testicles cut off, as the Story goes. On the same side farther distant from *Isis* is the Boy *Orus* swath'd as before, and above him a Cat before a *Sistrum*. Behind the *Isis* with a Lion's Head is another *Osiris*, holding a large Spear, crooked towards the top, and having upon his Head a great Serpent. And now we are got to the End of a tedious Recital of Monsters.

C H A P. III.

- I. *An Explanation of the mystical Border round the Table of Isis.* II. *How very difficult the Explanation of this Table is.* III. *Kirker's Explanation rejected.* IV. *Another Egyptian Table.* V. *A very singular Egyptian Deity.* VI. *A third Egyptian Table.*

I. **T**HE Border that encompasses this Table is also full of these *Egyptian* Mysteries: But as there is very little in it that has not been already taken notice of, we shall content our selves with a short Description of what it contains, without meddling with the many little Hieroglyphicks that are scatter'd all over. At the four Angles of the Table are four Roles, one at each Angle, which separate the four sides of the Border. In the upper Border of the Table the first thing that presents is a Cat, after which follow a Bird with a Man's Head, a Lion, a Priest on his Knees before the Testicles of *Osiris*, a Serpent with a Bird's Head and Wings, a Frog either upon a Table or an Altar, a winged Sphinx, a Man, or perhaps a Priest, with one Knee upon the Ground, a Crescent upon his Head, and holding a Plume. After these we find a Boat possessing the middle part of the Border, and in it a Man with an Oar guiding it, the Bull *Apis* before a kind of Desk, and another *Egyptian* Figure with a Crescent upon its Head; after which you may observe a Man kneeling before the Flower *Lotus*, a Hawk, a He-goat's Head upon an Altar, a Man kneeling, and holding in one Hand a Goblet, and in the other a Bodkin, a Ram with the Horns of a He-goat above his own, the Ape call'd *Cercopithecus* sitting, with a Crescent upon his Head, and holding a Goblet; a Priest kneeling, and holding in his right Hand a Goblet, and raising his left before an Altar, with two Goblets upon it, and other things that rise on a heap, upon the top of all which is a Cross. Then follow a *Canopus*, and a Sphinx

Sphinx with a Bird's Head, and a Crescent upon it and *Discus*, after the manner of *Egyptian* Deities. Thus much in the upper Border.

The following Side-border begins with a Sphinx, or perhaps a Lion with a Bird's Head, after which appears an Altar with a Bodkin in the middle of it, and on each side a Goblet, in which is a Branch: Then follow, a Man holding a Branch, and kneeling before the Altar, which probably is a Priest; a Lion couchant with a Crescent upon his Head, and a Goblet before him; a Frog upon an Altar; a Bird with large Wings extended, and other Wings clapp'd to his Body; a Man with one Knee on the Ground, the Horns of a Goat upon his Head, a Goblet in one Hand, and the other lifted up; a Sphinx with a Bird's Head and Wings, and in its Paw a Sword; an *Ibis*; a winged Serpent with a Woman's Head; a long Vase terminating at the top in a Cross, plac'd upon an Altar, and Liquor running from both sides of it into two Goblets; a Bird, such as we have seen above, and which *Pignorius* calls the *Numidica guttata*.

The third Border, which is at the bottom of the Table, exhibits first a Man resembling *Osiris*, with a crooked Staff in his right Hand, and in his left a Goblet. Then appear a Dragon or Serpent with a Woman's Head, and its Wings extended; another kind of Monster with a Man's Head, laid upon a Couch with the four Feet and Head of a Lion; under the Couch are three Figures of *Cano-pus*, one with a Dog's Head, another with a Hawk's and a Crescent upon it, the third with the Head of a Man and Horns of a Goat. After these are seen a Frog upon an Altar; a Man upon his Heels, with the Horns of a Goat upon his Head, and holding in his Hand the Point of an Obelisk; the Bull *Apis*, with the *Numidica guttata* upon him; a large Vase upon an Altar, terminating at the top in a Cross, and having on each side a Goblet, out of which issues a Branch; a Man upon his Heels, with a Vase in his right Hand, out of which issues Liquor that falls into a Goblet, and in his left another Goblet; a Bird with a Man's Head; a winged Sphinx; a Boat with a Man in it governing it; a Ram with two Heads, and a Goat's Horns above them: This Boat is perpendicularly opposite to that in the first Border. After this follow a Sphinx; a Goat's Head upon an Altar; another Man upon his Heels with Goat's Horns, and holding the Point of an Obelisk; a Goose; *Anubis* sitting, with his left Hand heav'd as if he was going to strike a Lion that is before him, and is bowing his Head towards a Goblet: an Altar with the Flower *Lotus* upon it; a Man sitting, and reaching his Hands towards a Beetle with a Man's Head, and a Crescent upon it. In the Rear of all the Train in this third Border comes a Dog, which is the Dog, *Pignorius* says, that *Isis* made use of to seek her Husband *Osiris*: But that's pure Conjecture.

In the last Side-border the first that appears is a Man with a Goat's Horns, holding the Flower *Lotus*; after which comes a Serpent with many Folds, where it is to be noted, that not only this Serpent, but all others also of the *Isiac* Table have their Breast dissected or open. They that follow are, a Bird with a Man's Head and Goat's Horns, with great Wings extended, and other smaller ones clapt to its Body; an *Osiris* with a Hawk's Head, his Arm rais'd, and a short Sword in his Hand; an *Apis* like the preceding ones; a Man sitting and holding a Goblet in his Hand before the Flower *Lotus*; an Altar with three Goblets upon it, and the Flower *Lotus*; a Bird resembling a Goose; the God *Anubis* holding a Sprig; a winged Sphinx; *Osiris* about to strike his Spear into the *Hippopotamus*. The *Hippopotamus*, which is here seen among the Flowers, was taken for *Typhon*, that mischievous God and evil Principle, as the *Egyptians* hold: They nevertheless paid divine Honours to him in that Territory of *Egypt* call'd *Papremis*.

II. Thus much for the *Isiack* Table, the Mysteries of which I confess I am not able to penetrate: I do not comprehend what each particular Act or Scene expresses, and much less the Relation that each of them has with the other. *Pignori*, a learned and sagacious Man, also acknowledges that he cannot comprehend the general Design of it, nor penetrate into its mysterious Signification, and that tho' he should venture some Conjectures thereupon, yet it might very well be denied that he had hit the Design of him that compos'd it, who perhaps liv'd some thousands of Ages since. He therefore thought it sufficient to observe so much only upon each Figure as he found authoriz'd by Antiquity. This is also what we have done through this whole second Part, in treating of all the particular Gods of *Egypt*, where we have taken notice of many things that had escap'd *Pignori*, but have pass'd cursorily over this Table, and contented our selves with a simple Relation of what it represents: For these were Mysteries not to be understood but from the *Egyptian* Priests, and that after one had been a long time under their Discipline.

III. F. *Kirker*, however, boldly explain'd all, believing that he had discover'd the most conceal'd Mysteries of the Table. These, says he, are the true Senses, nor need any one give himself the trouble of seeking for other after them: For thus much is express'd in the Title-page of his Book, the Words of which are these: *The true and natural Interpretation of the Isiack Table, &c.* But I shall here present you with the *Design* of his Commentary. 'The *Egyptians*, says he, 'consider'd the Divinity two ways, either as an eternal Mind, reflecting upon it 'self, separated from all Commerce with material things, and enjoying an ineffable Happiness in the Contemplation of his own Being; or else with relation 'to his Creatures, whom he governs by the Ministry of *Genii* and second Substances, animating and making fruitful all things in this World, and sustaining 'them by his Power, but keeping himself to his own proper Center. They admitted a threefold Power in God, and a triform Divinity in one Substance, upon which all things depended, as they learn'd from their *Mercurius Trismegistus*, and which was as a kind of Seal impress'd upon the several Classes of 'things in this World, both sensible and insensible. Upon this Plan it was, says F. *Kirker*, that they made this Table, and upon this Plan it is that he has writ a Commentary of such a prodigious Length, and with an Obscurity equal to that of the Table it self. They that will be at the Pains of reading his Book, will confess it to be an Original, and that no *Egyptian* ever thought as he does.

PLATE
XLVI.

I IV. To this Table we shall subjoin another, found in Mount *Aventine* at *Rome* in the Year 1709, which M. *Ficoroni* took care to have engrav'd. This Table, 'he says, is of *Egyptian* Marble, and four Palms long, which is about three Foot. 'Tis full of Hieroglyphicks, intermixt with *Egyptian* Deities, of which we have already spoke. Under the Hieroglyphicks are three Altars, before each of which is a Priest kneeling. There's also upon each Altar a monstrous Idol, and from every Idol issues a kind of great Ponyard. Two of these Idols have the Head of some Animal, not to be distinguish'd. The third, instead of a Head, has three Serpents Heads. The Priests are offering some sort of things to these Idols, but what they are cannot well be discern'd, except that in the middle, which is a Vase of Liquor between two Goblets.

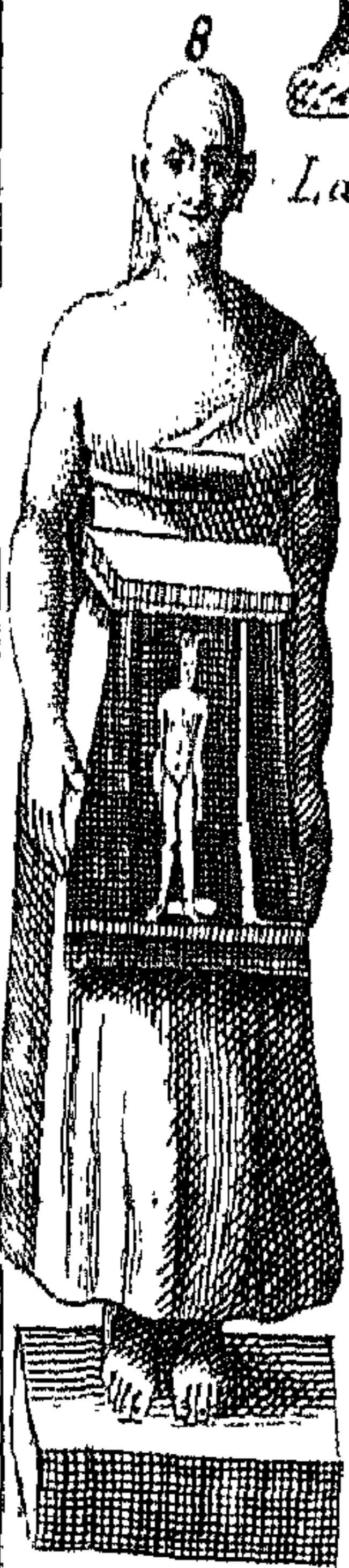
2 V. Upon the same Plate is an extraordinary Figure 'taken from the Cabinet of M. *Gravier* of *Marseilles*. 'Tis a Woman with long Hair hanging in Tresses, and an Ornament upon her Head painted red, which has altogether the Air of the *Calathus* of *Serapis*: This *Calathus* is adorn'd with Flowers in the same manner as many others of *Serapis* are, which we have seen above. The Habit is of an



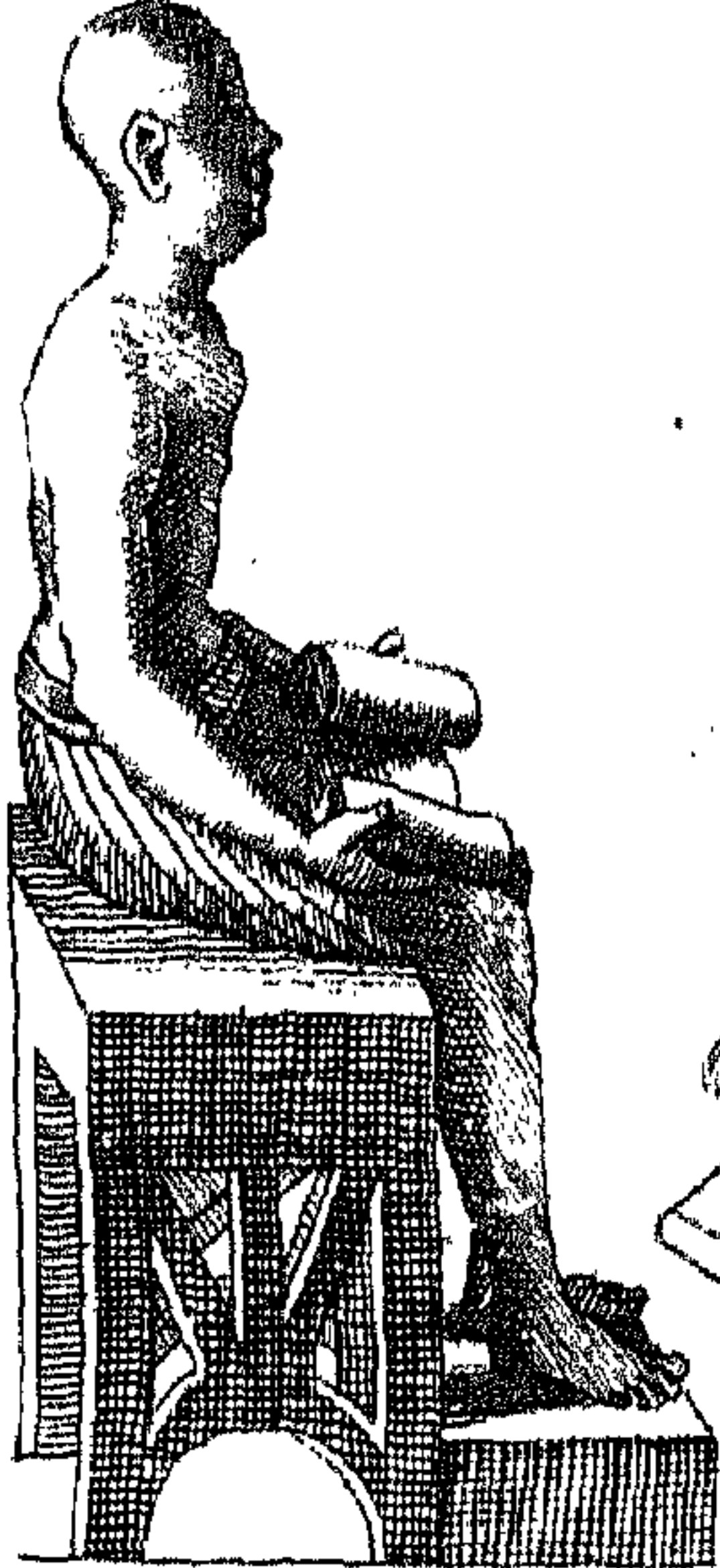
M. Gravier



M. Foucault



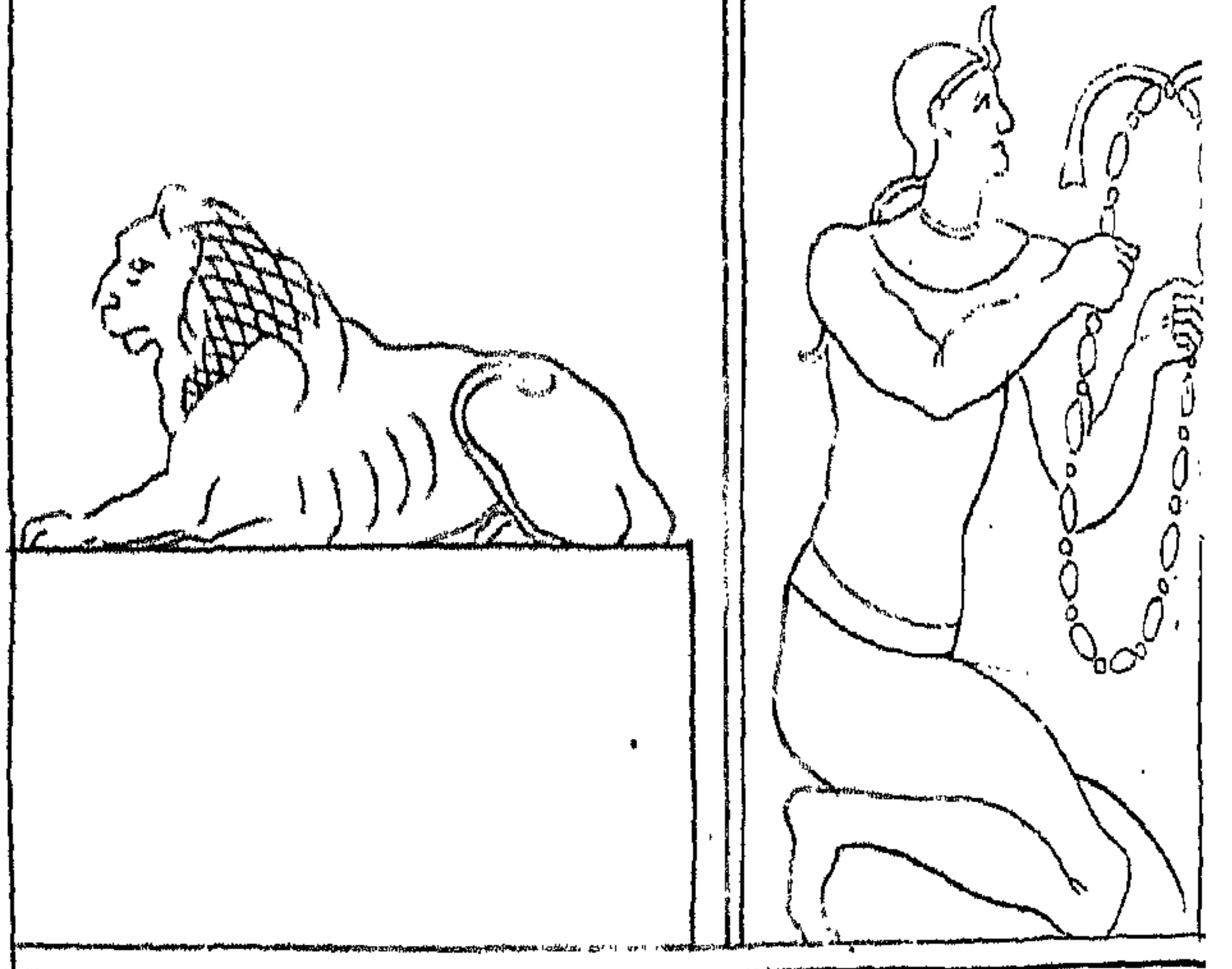
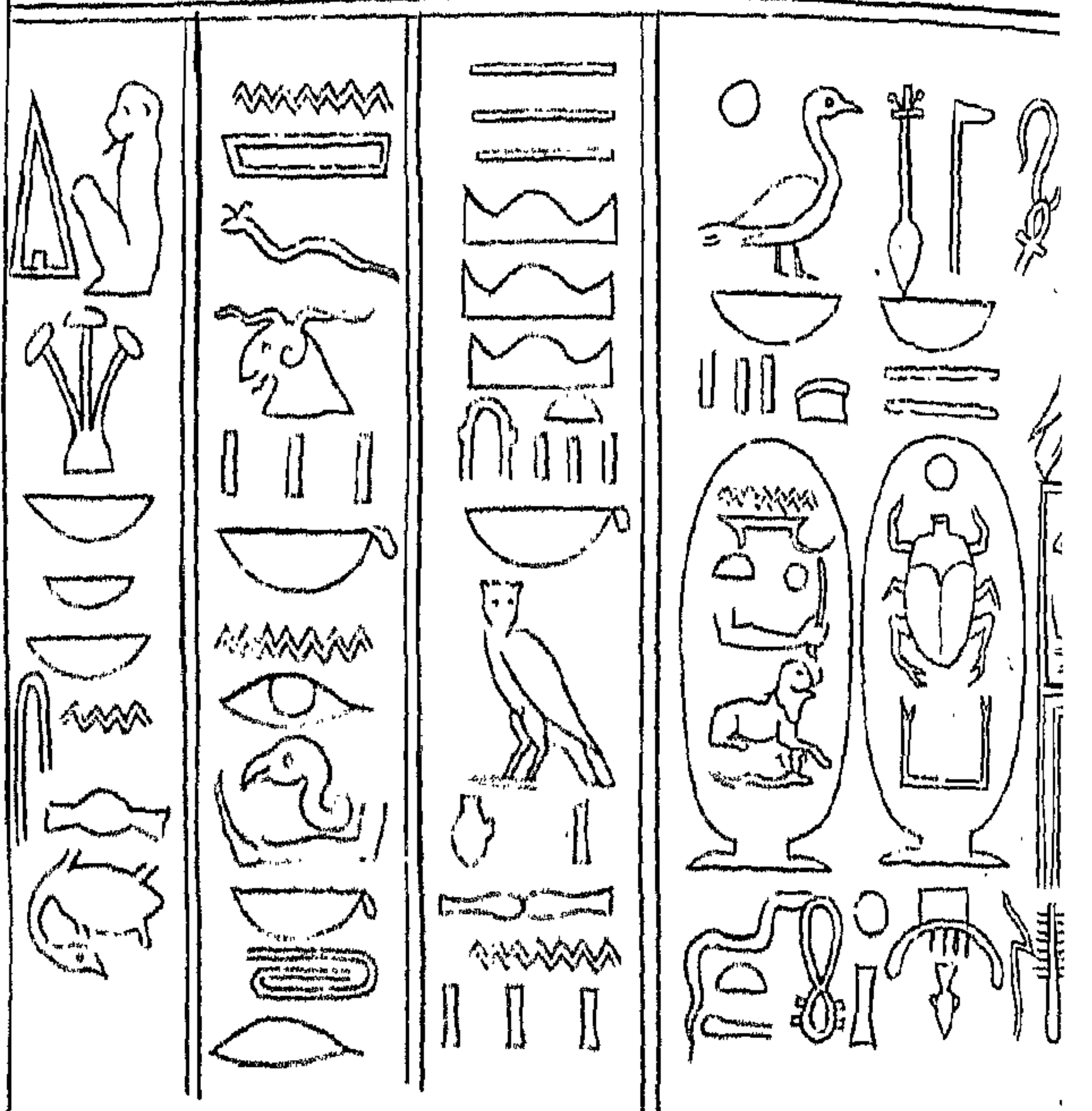
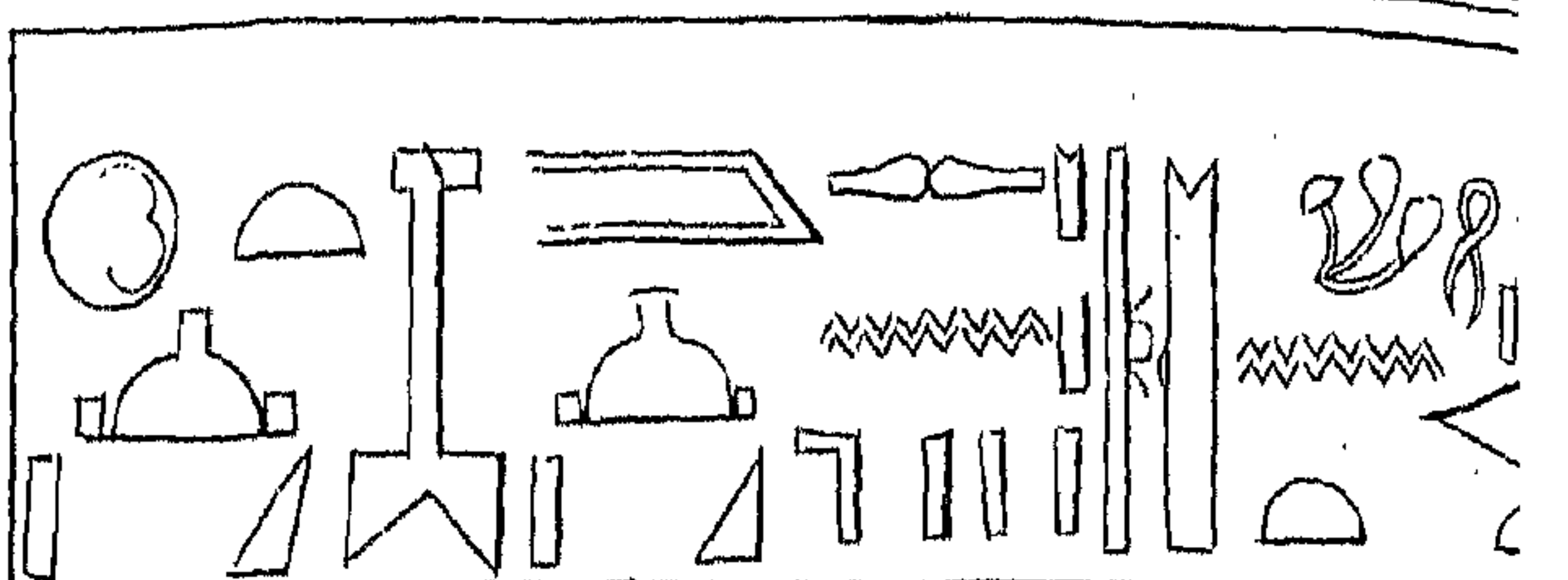
La Chausse 6



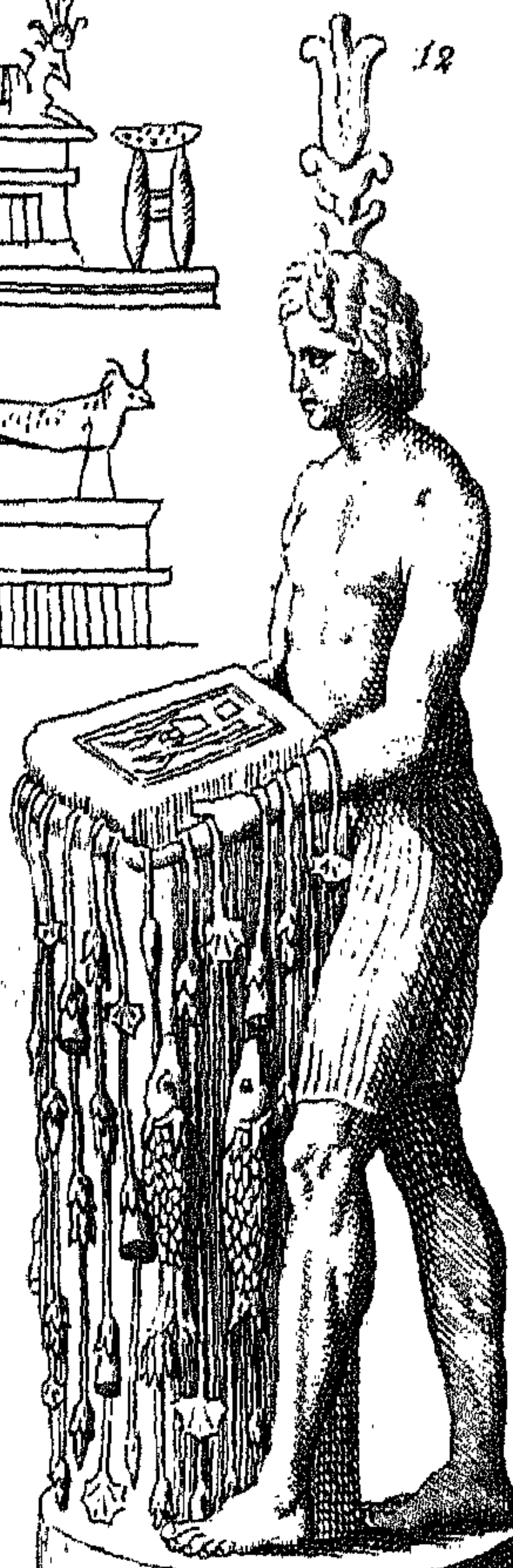
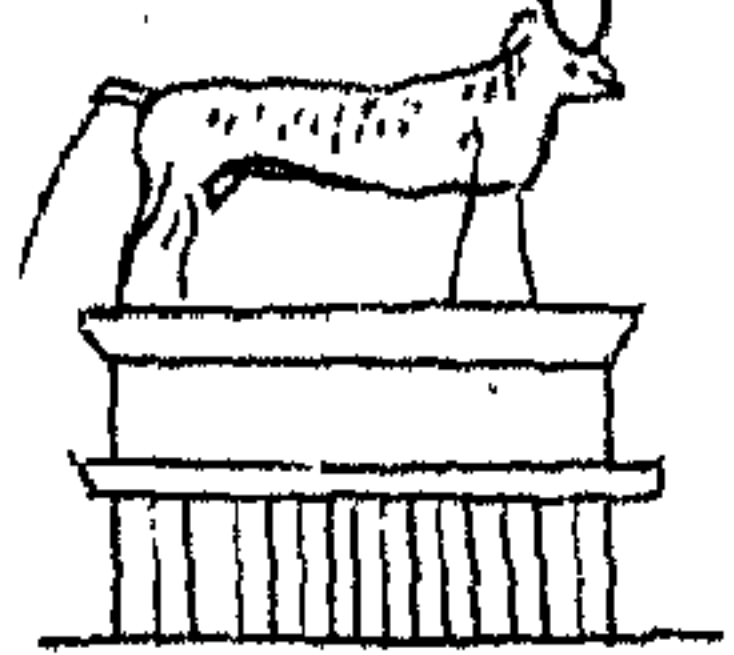
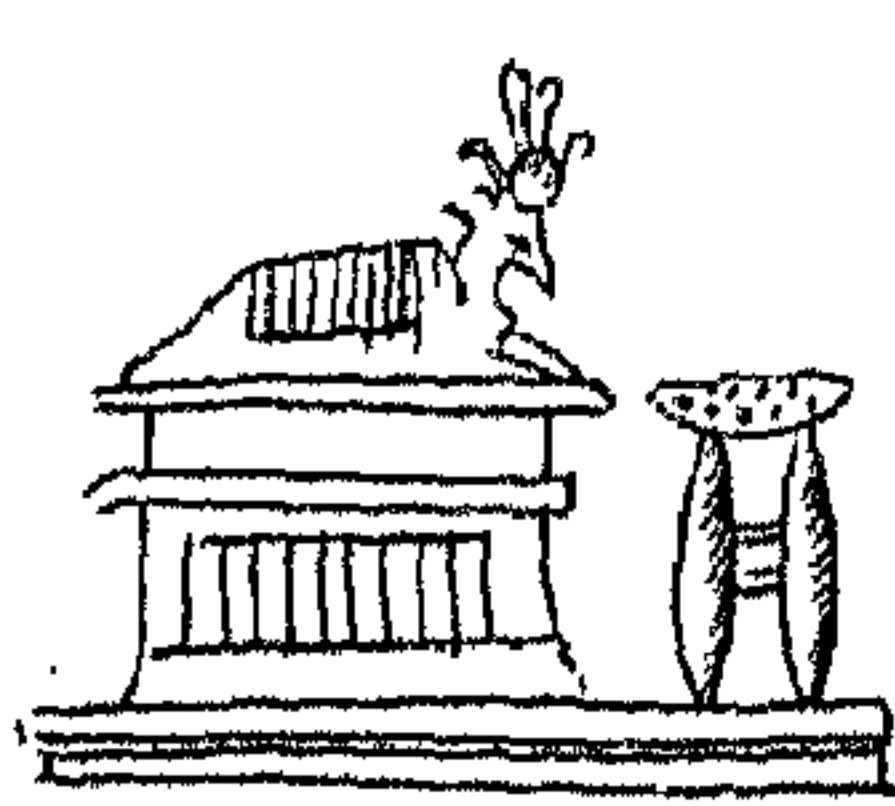
S. A. Fountain



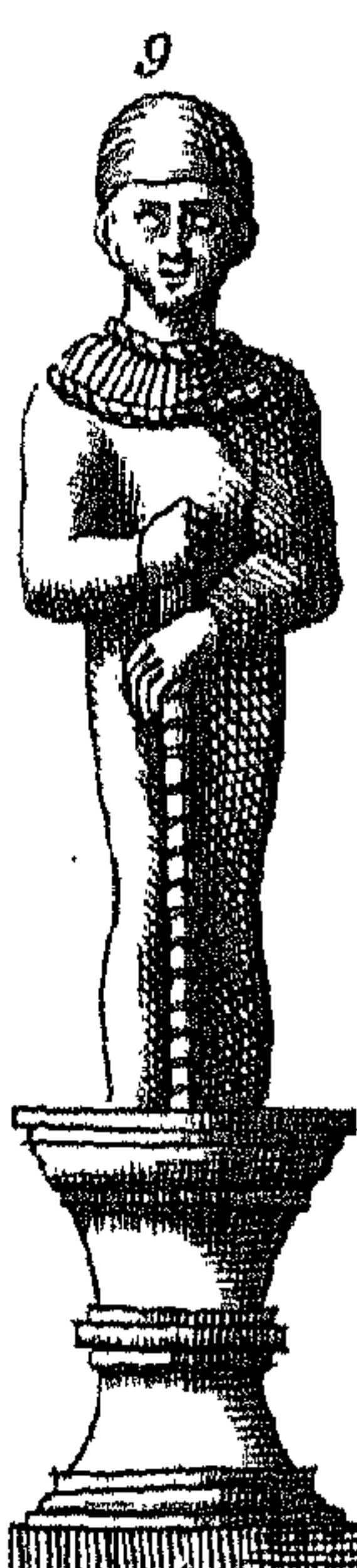
M. Foucault



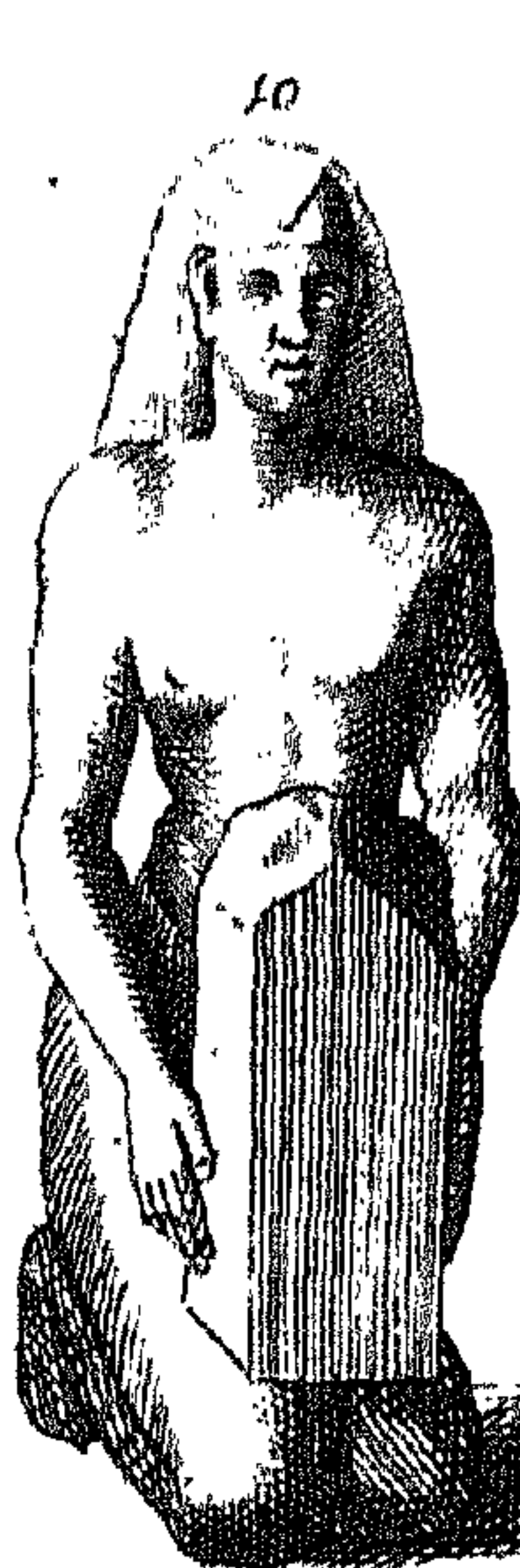
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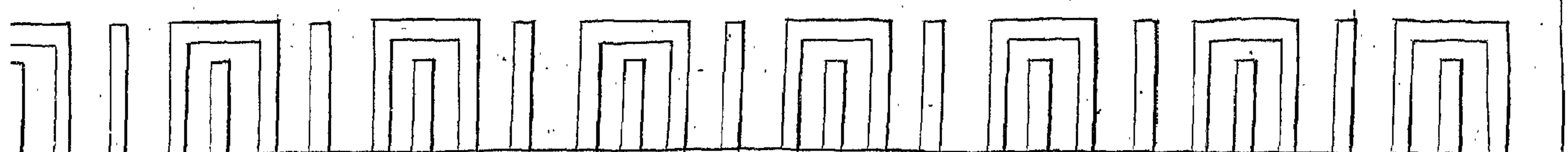
M. de Caumont



P. Albert



M. de Peirre



Ficoroni

3

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Marseille

an *Egyptian* Taste, and like that of an *Egyptian* Priest in the same Plate. This Woman has upon her right Hand an Owl, tho' of a rude Form; and the Statue, which is of white Marble, is five Foot eight Inches high.

VI. We have also met with another Table, ³ in which are some *Egyptian* Divinities of a rude Form, and which we shall forbear enumerating: What it has extraordinary, is a great Inscription in an old *Egyptian* Character, different from their Hieroglyphicks; of which Character there are yet some Footsteps, tho' not many, nor can any thing be discover'd from them.

C H A P. IV.

I. The Habits and manner of living of the Egyptian Priests. II. Their manner of examining the Victims. III. The Ceremonies at Sacrifices. IV. Other Ceremonies.

I. **T**HE *Egyptians* were very devout in their Superstitions; and their Priests, for as much as they approach'd nearer to their Mysteries, were, no doubt of it, more so. *Herodotus* says, the Priests shav'd their Bodies all over every three Days, to preserve themselves from all sorts of Filth and Vermin: They wore nothing but a Linnen Garment, and Shoes made of their Plant *Papyrus*; the *Greek* calls them *ὑποδήματα βύβλιννα*, which is the same thing; nor were they allow'd to wear either other Habit, or other Shoes. They wash'd twice a Day in cold Water, and as often in the Night: They had also an infinite number of other Ceremonies, the exact Observance of which turn'd very much to their Advantage: They spent nothing of their own, but were abundantly provided with all things necessary, especially with Geese and Beef for their Eatables, and Wine for their Drink. They were not allow'd to eat Fish. The *Egyptians* did rarely sow any Beans in their Fields, nor did they eat any thing that was made of them: And for the Priests, they had such an Aversion to them, that they could not so much as bear the sight of them, but reckon'd them amongst things unclean. Each God had several Priests, one of which was sovereign Pontif; and when one of them died, his Son succeeded him.

II. They look'd upon Bulls as sacred to *Epaphus*, and prov'd them in this manner, to see if they were worthy to be offer'd him in Sacrifice: If they found a black Hair upon him he was reckon'd unclean. This was the Office of one of the Priests, who examin'd him standing, and thrown upon his Back, then pull'd out his Tongue to see if there were no Marks that render'd him unclean. He also explor'd the Hairs of the Tail, to see if they were such as Nature requir'd. If after all the Bull was found to want none of the requisite Qualities, they mark'd his Horns with the Plant *Byblos*, set a Seal upon it, and then led him away. If he wanted this Seal, it was a capital Crime to sacrifice him.

III. The Ceremony observ'd at their Sacrifice was this: After they had brought the Beast thus mark'd to the Altar, they lighted a great Fire, pour'd Wine upon the Head of the Victim, then invoking God, they kill'd him, first cutting his Throat, and then taking off his Head, uttering great Imprecations against it: If it was market-day, they carried it to the Place where the Market was kept, and sold it to the *Greek* Merchants they found there: If there were no *Greek* Merchants, they then threw it into the River. The Imprecations they pronounc'd against the Head were in these Words: *If any Mischief is threatned either to the Sacrificers,*

or to all Egypt, may it fall upon this Head. All the *Egyptians* observ'd these Ceremonies, as well for the Sacrifice of the Victim, as the Libation of the Wine; in Consequence of which it was, that the *Egyptians* never eat the Head of any Animal.

IV. The Choice of the Victims and the Ceremony of the Fire were different in different Temples. Before they sacrific'd to *Isis* they fasted, and after Prayers made they cut the Throat of the Ox, took off his Skin, threw away the Paunch, but left the Entrails and Fat in the Body: Then they cut off the Legs and Haunches, the Shoulders and the Neck; which done, they fill'd the rest of the Body with fine Bread, Honey, dried Raisins, Figs, Incense, Myrrh, and other Perfumes; then they set fire to them to raise the Smoke of the Incense, and pour'd in Oyl in abundance: While this part of the Victim was burning, they lash'd themselves, after which they feasted themselves with those Pieces they had set apart. This Sacrifice was always preceded with a Fast, as has been already intimated. All the *Egyptians* sacrific'd Bulls and Calves examin'd in the manner above mention'd; but were forbid to sacrifice Cows, because they were sacred to *Isis*. The Statues of this Goddess in *Egypt* had the Horns of a Cow, as those of *Io* had in *Greece*. Cows were also had in greater Honour than all their other Cattle. The Difference there was between the *Egyptians* and *Greeks* in their Worship and Ceremonies, was the Occasion that no *Egyptian* Man or Woman would ever so much as kiss a *Greek*, or make use of their Knife, Spit, or Kettle: Nay, they would not eat even of the Flesh of their Sacrifice, tho' it had all the requisite Marks and Qualities, if it happen'd to be cut with a *Grecian* Knife or Ax. The Bulls that died they buried out of the City, and cast dead Cows into the River.

The *Thebans*, *Herodotus* says, sacrific'd no Sheep, but She-goats they did: For the *Egyptians* did not all worship the same Gods: Nor indeed were there any besides *Isis* and *Osiris*, which last was also taken for *Bacchus*, that were generally worshipp'd by all the *Egyptians*. The *Mendesians* on the other hand sacrific'd no She-goats, but Sheep only.

CHAP. V.

I. Six great Solemnities or Feasts of the *Egyptians*. II. The bloody Solemnity at *Papremis*. III. Images of the *Egyptian* Priests. IV. The most remarkable Priest of all.

I. **T**HE *Egyptians*, *Herodotus* tells us, held several grand Feasts or Solemnities: Of these, the first and principal was that at *Bubastis* in Honour of *Diana*: The second was at *Busiris*, in Honour of *Isis*, who had a magnificent Temple there: The third at *Sais*, in Honour of *Minerva*: The fourth at *Helopolis*, which was the Feast of the Sun. The fifth at *Butis*, in Honour of *Lato-na*: The sixth at *Papremis*, in Honour of *Mars*.

When the Feast of *Bubastis* was to be celebrated, the People embark'd on board Boats both Men and Women; the Women playing upon *Crotala*, and the Men upon Flutes, during the Voyage; while other Men and Women danc'd or clapt their Hands. When they came near any place, some of the Women continued singing, others exclaim'd against the Women of that Place, and pour'd out a thousand Reproaches at them, others danc'd or discover'd their Nakedness, and

and all this they did before every Town they met with on the River. When the Multitude was arriv'd at *Bubastis*, they then sacrific'd, and feasted, and consum'd more Wine at this time than they did all the rest of the Year. The whole Company amounted, as it's said, to seven hundred thousand Persons, without reckoning the Children. At the Feast at *Busiris*, which was kept in Honour of *Isis*, the Men and Women after Sacrifice whipt themselves; but this Ceremony was chiefly observ'd by the *Carians* that dwelt in *Egypt*, to which they also added another, of cutting their Foreheads with the Point of a Sword.

At *Sais* the Feast was celebrated, and the Sacrifices offer'd in the Night by Lamp-light, and that abroad in the open Air. The Lamps were fill'd with Oyl and Salt, and besides those at *Sais*, the whole Country lighted such on that Night. At the Feasts of *Heliopolis* and *Butis* there was nothing but Sacrifices.

II. The Feast at *Papremis* had also its Sacrifices, as well as other Feasts; but then they were attended with a bloody Ceremony, which was this. A small number of Priests took the Statue of their God, which was in a certain wooden Chappel gilt, and laid it together with the Chappel upon a Chariot with four Wheels: The Majority of the Priests were arm'd with Clubs, and attempted to carry their Chariot and its Burden into the Temple: To oppose which, there were above a thousand Men arm'd also with Clubs, which occasion'd a great Combat; for Blows were dealt about briskly, and it was reckon'd a piece of Sport to knock down a great many in a little time. Now tho' it seems hardly possible to fight in this manner without some Slaughter, yet the *Egyptians* affirm that never any one died of his Strokes.

What *Herodotus* says of the *Egyptian* Priests and their Feasts, is not altogether agreeable with what others report: For, according to him, they drank Wine; whereas others say that the Use of Wine was prohibited: But these Disagreements may be easily reconcil'd, by considering that their Customs varied according to Times and Places.

III. We have already seen some *Egyptian* Priests, taken from old Bass-Reliefs that represented their Religious Ceremonies: We shall here present the Reader with some others taken from other Cabinets. The first ⁴ is from the Cabinet of *M. Foucault*, where the Priest is represented upon his Knees, his Hands open and lifted up as high as his Shoulders, and his Head shav'd all over; which last seems to have been a particular Mark of the *Egyptian* Priests; but of this notice has been taken above. The next, taken from a *Roman* Cabinet, ⁵ was publish'd by *M. de la Chaussée*, and pretty much resembles the former, excepting that this has a certain large Collar about his Neck, that covers his Shoulders, and in his left Hand a Ring with a Cross or the Letter T fasten'd to it, of which before. Some, perhaps, because of this Sign, may take it for *Osiris* or *Orus*. The two following ^{6, 7} are set, but upon very different Seats, as the Reader will observe: They have both their Heads shav'd according to Custom, and hold each of them a Scroll laid open upon his Knees, in which the things that concern'd their Religion were probably writ. The next, taken from the Cabinet of *M. Rigord*, which, in the Original, is a Foot and half high, ⁸ carries upon his Breast an *Egyptian* Divinity, perhaps *Osiris*. The next, sent by the Marquis *de Caumont* of *Avignon*, ⁹ is upon a Base, and holds in his Hand a Staff full of large Knots. The following Figure from *F. Albert's* Cabinet, ¹⁰ is an *Egyptian* Woman on her Knees, holding a great Stone four-square upon them; the Mystery of which I know not. The next, taken from the MS of *M. de Periesc*, ¹¹ is also a Woman set upon her Legs.

IV. The following Priest ¹² is the most singular of all: His Habit indeed is pretty much the same with the preceding; but the Ornament of his Head differs much: For here it rises very high, like those that occur on Medals and other

Egyptian

Egyptian Monuments: But what's most extraordinary, is his curl'd Hair; whereas others have their Heads shav'd. We meet indeed with one in an old *Egyptian* Table that wears his Hair. It appears nevertheless that the *Egyptian* Priests always inviolably observ'd this Law of shaving the Head, and that the Custom pass'd from thence to *Rome*, where the Priests and Ministers of the *Egyptian* Gods did the same; insomuch that the Emperor *Commodus*, when he exercis'd the Priest's Office, first shav'd himself, as *Spartian* tells us. But as this Figure is in every thing so extraordinary, 'tis no wonder it differs from others in this. He embraces an Altar that reaches the height of his Girdle; from which Altar there issue Cords that fasten six Birds like Geese, two Fish, as also Leaves and Flowers. As the Liberty of advancing of Conjectures upon the most obscure things, rather than confessing our selves wholly ignorant of them, is authoriz'd by Custom, so some ingenious Men have attempted to explain this Figure, and all that belongs to it; which Explications I have read, but must own after all that I am not a whit the wiser. I shall therefore take my Leave of this Monument, until some new Discovery shall give us further Light into the Mysteries of it: Only this one thing I shall add, tho' it has been mentioned above, that it was a Custom in *Egypt* to offer Geese in Sacrifice.

C H A P. VI.

I. *The Figure of the Egyptian Temples.* II. *A Vase of Isis.* III. *The Deities of the Upper Egypt.*

- I. **T**HE Form or Figure of the *Egyptian* Temples, says *Strabo*, was this: 'Before the Temple there was a great Pavement a Furlong in breadth, and in length three or four, which great Avenue they call'd *Dromos*. All the length of this on both sides there were Sphinxes placed at something more than twenty Cubits distance from each other. At the end of these stood a large Porch, and a little farther another, and beyond that a third: But the number either of Sphinxes or Porches was not every where the same. After the Porches comes a large *Pronaos* or Nave, and beyond that the inner Part of the Temple of a moderate Magnitude. As for the Idol, either there was none, or if there was, it was not the Figure of a Man, but of a Beast. The *Pronaos* or Nave had a Wing on each side form'd by a Wall that was as high as the Temple: Upon these Walls were large Statues, not unlike the *Hetruscan* and the most ancient *Greek* Figures; that is, very rude and ill designed, as most of those are above.
- PLATE XLVII. II. The following Plate exhibits a Vase in the Cabinet of *Brandeburgh*, where *Isis* is seen holding a Staff with a Dog's Head upon the top of it. Another Figure, whose Head is wanting, may perhaps be an *Osiris*. The Frog is here also, as in the *Isack* Table and other *Egyptian* Monuments. Whether the large Flower that here occurs is the *Lotus*, which is said to resemble the Lilly, I know not. The rest is of little Consideration.
- 2 III. The following Table was communicated to me by the celebrated M. *Benzel a Suede*, and since sent me by the Marquis of *Caumont*. The Figures are half Relief, and found in a Temple of *Upper Egypt* near the City *Esne*, which is the same with old *Syene*, and are more monstrous than those in the ordinary *Egyptian* Tables. The first is the Figure of a Boat whose Head and Stern terminate in Heads of Birds: In the Center of the Boat is a large Circle, which perhaps



haps is intended to signify the Sun. Upon the Prow is a Genius with its Wings expanded, probably to denote the Wind. This Vessel is drawn by a Man with a Beast's Head, and three Beasts not distinguishable: Before these march three Men cloath'd with Cowls upon their Heads of an enormous Size that rise up into a Point, and before the three Men a Beast erect upon his hinder Feet. Under this is another Boat, ³ which a Man guides with a long Pole, the Prow of which terminates in a Dog's Head: In the Center of the Boat there rises a large *Discus*, upon which is represented a Dog with four Heads; perhaps *Cerberus* in *Charon's* Boat. On one side in another Boat there is also a *Discus*, ⁴ upon which is represented *Anubis* with a Dog's Head: The Boat-man upon the Prow reaches his Hands towards two Heads that are out of the Boat. In the Range below ⁵ is a Priest with his Head shav'd, and a large Bonnet on, who is offering something to an Idol sitting: This Idol has the Body of a Man, and the Head of a horrible Monster, above which is a Globe or a *Discus*. In the same Line there's another Man that seems to have his Hair, ⁶ together with one of those high Ornaments on his Head that we have so often seen: He is also presenting something to an Idol, not unlike the former. In the last Range ⁷ is another Priest with his Head shav'd, and a Bonnet with two Horns upright, who presents a Flower to an Idol little differing from the preceding ones. The last Priest has ⁸ in like manner his Head shav'd, and a singular kind of Bonnet: This pours something out of his Hand before a Woman sitting, which is *Isis*; known by the Crescent she has upon her Head at the end of a Staff.

C H A P. VII.

I. Two sorts of Letters among the Egyptians. II. The Hieroglyphicks on the Obelisks cannot be explained. III. The Explanation of the Obelisk in the Circus Maximus by Hermapion. IV. It is reputed false, as is also that of Kirker. V. The Obelisk of St. John Lateran. VI. Other Obelisks.

I. WITH regard to Hieroglyphicks, I am of *Cosmas* the *Egyptian's* Sentiment, who (in his *Topographia Christiana*) says, that they are not properly Letters, but Symbols of Letters, signifying something in general, but having no continued Discourse. We have often met with these Hieroglyphical Characters, both in the *Isiack* Table and other *Egyptian* Monuments given above. *Herodotus* says the *Egyptians* had two sorts of Letters, the one sacred, and the other popular: That the sacred Letters were these Hieroglyphicks, which had a Signification, tho' symbolical. *Diodorus Siculus* adds, that of these two sorts of Letters, those they call'd sacred were understood by none but the Priests.

II. The Monuments that abound most with Hieroglyphicks, are Obelisks, the four Faces of which are full of them. The most discerning however at this Day agree, that there's no undertaking to explain them without running the Risk of erring or doting. *Hermapion*, who was probably an *Egyptian*, as the Name seems to import, formerly explain'd these Hieroglyphical Characters in a Book, from whence *Ammianus Marcellinus* borrow'd the Explication of that Obelisk ⁹ in the grand *Circus*: He gave it in *Greek*, the Sense of which is this, or as near as we can come; for the Inscription is so corrupted, that nothing can be made of it beyond Conjecture.

III. On the South-side the first Part of the Inscription runs thus: ‘ The Sun to King *Ramestes*: I give thee the Empire of all the World to possess quietly, thou who art the Well-beloved of the Sun and *Apollo*: The valiant Son of *Heron*, begotten of God, Founder of the Universe, whom the Sun hath elected, the valiant and martial King *Ramestes*, who by his Strength and Valour hath sub- jected all the Earth to his Empire, the King *Ramestes* immortal Son of the Sun.

The second Part of the Inscription.

‘ The mighty *Apollo*, who is truly Lord of the Diadem, and who being Lord of *Egypt* hath loaded it with Glory: He adorn’d the City of *Heliopolis*, and founded the rest of the Universe: He has done great Honour to the Gods establish’d at *Heliopolis*, and is the Well-beloved of the Sun.

The third Part of the Inscription.

‘ The mighty *Apollo* and shining Son of the Sun, whom the Sun has chosen, and whom the valiant *Mars* has given, whose Goods endure for ever, the Well-beloved of *Hammon*, whose Temple he has fill’d with the good things of *Phœnicia*. The Gods have prolong’d the Time of his Life. *Apollo* the valiant Son of *Heron*: *Ramestes* King of the Universe, who has sav’d *Egypt* by his Victories obtain’d over foreign Nations, the Well-beloved of the Sun, whose Life the Gods have prolong’d, the Lord of the Universe, the immortal *Ramestes*.

Another Part of the Inscription.

‘ I am the God the Sun, the great Lord of Heaven, who have given thee a long and happy Life. *Apollo* the mighty Lord of the Diadem, the incomparable, to whom the Lord of *Egypt* has erected Statues in this Kingdom, has adorn’d *Heliopolis* the City of the Sun, and the Sun it self Lord of the Heaven. The Son of the Sun, the King immortal, has finish’d an excellent Work.

The third Part of the Inscription.

‘ I am the God Sun, the Lord of Heaven, I have given to King *Ramestes* the Power and Empire over all things, whom *Apollo*, the Lover of Truth, Lord of the Times, and *Vulcan* the Father of the Gods, have chosen for the sake of *Mars*. The King is highly favour’d, the Son of the Sun, and Well-beloved of the Sun.

On the East-side, the first Part of the Inscription.

‘ He that came from *Heliopolis*, the great Cœlestial God, the mighty *Apollo*, the Son of *Heron*, whom the Sun conducted, whom the Gods honour’d, who reigns over all the Earth, whom the Sun has chosen, the valiant King by the Power of *Mars*, the Well-beloved of *Hammon*, the shining King immortal.

IV. This is all I could gather from that Explication of *Hermapion*, the Text of which is so corrupted, that very often it’s hard to find out any Sense at all. The Editions indeed of *Ammianus Marcellinus* vary; but we need be under no Concern for the Faults that are in such an Inscription. A good part of it it’s thought is wanting; but what remains is abundantly sufficient to shew the Imposture of the Interpreter, who without doubt took Advantage of the Ignorance and Credulity of the People of his Time to vent his own Fictions. For besides that this Explication has in it self something both ridiculous and shocking, we need but compare it with the Obelisk it self, which is at this Day at *Rome* at the Gate *del popolo*, and whose Figure is here given, and we shall soon be convinc’d that it is impossible

possible to find in these Figures of Animals, Men, Serpents, Birds, and other things, such a continued Discourse as this; the Figures being rang'd into such Compartments, and so distributed, that they always come again with some Symmetry. F. Kirker has sufficiently prov'd that this Explication of *Hermapion's* could not subsist, and therefore has given us another long one of his own, in which he passes over nothing; but then there is no more Dependance to be had on this than on *Hermapion's*. To conclude, how is it possible to find out the true Signification of those things at this Time so many Ages distant, when it's so evident from *Hermapion's* Explication, that they understood nothing of them even in those Ages when these Superstitions were yet in Repute?

V. The following Obelisk¹⁰ is the largest of all those that remain. 'Tis said that *Ramestes* King of *Egypt* caus'd it to be built, and to be set up at *Thebes*; and that *Constantine* the Great took it from thence to carry it to *Constantinople*, and set it up in the *Hippodromus*: The Obelisk was accordingly carried to *Alexandria*; but the Emperor *Constantine* at that time dying, it was left there, until his Son *Constantius*, after his Victory over the Tyrant *Magnentius*, carried it to *Rome*, and plac'd it in the grand *Circus*. This Monument however, as well as many other *Roman* Monuments, by some Accident, at length fell; but was afterwards by Order of Pope *Sixtus V.* taken up, and erected before the Church of *S. John Lateran*. The enormous Size of this Obelisk would have render'd it much more difficult to have been erected than any other, had it not been broken in several pieces; which Pieces they easily gather'd together, and set in their proper place. You have here the Figure of it.

VI. There are many other Obelisks, whose Figures we shall here present you^{11, 12} with, as that of the Grand Duke of *Tuscany*¹¹, that of *S. Mauto*¹², that of the *Villa Mattheia*¹³, that of *S. Mary Major*¹⁴, and that of the *Vatican*¹⁵, the two last of^{13, 14, 15} which have no Hieroglyphical Characters upon them. Other Obelisks and Fragments of Obelisks occur also here and there at *Rome*, the most curious of which, is that with Fish exhibited among the Hieroglyphicks, which are very different from other *Egyptian* Hieroglyphicks.



BOOK III.

The ABRAXAS.

CHAP. I.

I. The Gnosticks, Basilidians, and Valentinians, mixed the Pagan Gods with the Christian Religion. II. Several Cabinets furnish us with a great number of Gems which prove this monstrous Worship. III. The Letter of the Emperor Hadrian on this Subject. IV. In the Time of Hadrian there was no Patriarch among the Christians, notwithstanding what Casaubon and Salmasius say. V. Whether any Christian Bishops were Basilidians.

I. **W**HO would imagine that a Religion so monstrous as that of the Egyptians, should ever have been adopted by Men professing Christianity; and that the extravagant Notions of the most superstitious Nation that ever was concerning their Deities, should be receiv'd among the sacred Mysteries of the true Religion? This however was done in the second Age of the Church, by the *Gnosticks, Basilidians and Valentinians*. *S. Irenaeus, S. Epiphanius, S. Jerom*, and others of the Fathers, have left us no more than a bare Specimen of this sort of heretical Impiety; whereas the Monuments left by the Hereticks themselves, teach us many things, which would otherwise have been buried in eternal Oblivion.

II. The Cabinets of *Europe* furnish us with almost an infinite number of Gems, where, among the sacred Names of *Iao*, (which is the same with *Jehovah*) *Sabbaoth, Adonai*, but especially with that of *Abrahas*, we meet with Figures that have the Head of a Cock, Dog, Lion, Ape and Sphinx. There also occur *Isis, Osiris, Serapis, Harpocrates, Canopus*, the Beetle, and whatever else the Egyptians rank'd in the number of Deities. All which we learn from the Gems call'd *Abrahas*, and which are only so call'd from that Name occurring more frequently upon them than any other.

III. The Fathers that have taken notice of these Gems, have nevertheless made no mention of these things, nor any where enter'd into the Particulars of them; but this Medley of Religion we learn from a Letter of the Emperor *Hadrian's*, related by *Vopiscus* in the Life of the Tyrant *Saturninus*, which runs thus.

' *Hadrian Augustus* to *Servianus* the Consul, Health. I have learnt, my dear
' *Servianus*, that *Egypt*, which you have so recommended to me, is an uncon-
' stant, fluctuating Nation, and always ready to revolt upon the least popular
' Breath. The Worshipers of *Serapis* are Christians, and some of the Votaries
' to that Deity call themselves Bishops of Jesus Christ. There is however neither
' Prince of the Jewish Synagogue, nor Samaritan; no Christian Presbyter, no
' Mathematician, no Soothsayer, nor *Aliptes*. When the Patriarch goes into
' *Egypt*, some will be ready to force him to worship *Serapis*, and some Jesus
' Christ. In short, it is a most seditious, vain and insolent Nation,

IV. *Casaubon* and *Salmasius* took the Patriarch above mention'd to be the Patriarch of the Christians, and thence undertook to prove that the Patriarchal Dignity was more ancient in the Church than is generally believ'd: But in my
Opinion

Opinion they were both mistaken: For if this were a Patriarch of the Christians, how could the Emperor say, that when he went to *Egypt*, some would compel him to worship *Serapis*, and some Jesus Christ? Could there be occasion for Compulsion to oblige a Christian Patriarch to worship Jesus Christ? 'Tis therefore more probable the Emperor spoke of the *Jewish* Patriarch: For that the *Jews* had Patriarchs at that time, appears from *Origen*, *Epiphanius*, and others; whereas the Christians had none for several Ages after.

V. What the Emperor says of there being Votaries of *Serapis*, that call'd themselves Bishops of Jesus Christ, seems to be a Paradox; unless some of those Hereticks assum'd the Names of Bishops, or else that some of the Bishops of *Egypt* adopted the Errors of those Fanatics: For in the Time of *Hadrian*, what we have of the Christianity of *Egypt* is so obscure, that all that can be said of it is only Conjecture. 'Tis therefore probable the Emperor had only a confus'd Knowledge of these things, by his saying that there was no Christian Priest in *Egypt*. But however that be, the Mixture of the Worship of *Serapis* with that of Jesus Christ, is so clearly express'd in the Beginning of his Epistle, that there is no doubt to be made, but that the Emperor had sufficient Knowledge of that. We shall find hereafter Gems of these Gnosticks, where the God *Serapis* occurs, and sometimes with this Inscription, *One Jupiter Serapis*; or, *There is but one Jupiter Serapis*.

C H A P. II.

I. The Testimonies of the Fathers, St. Irenæus, Tertullian, St. Jerom, and St. Austin, concerning the Abraxas. II. The Letters which compose the Words Abraxas and Mithras, taken for Numbers, make the Number 365. III. Several of these Hereticks adored Jesus Christ as the Sun. IV. Baptism observ'd in the Worship of Mithras, according to Tertullian.

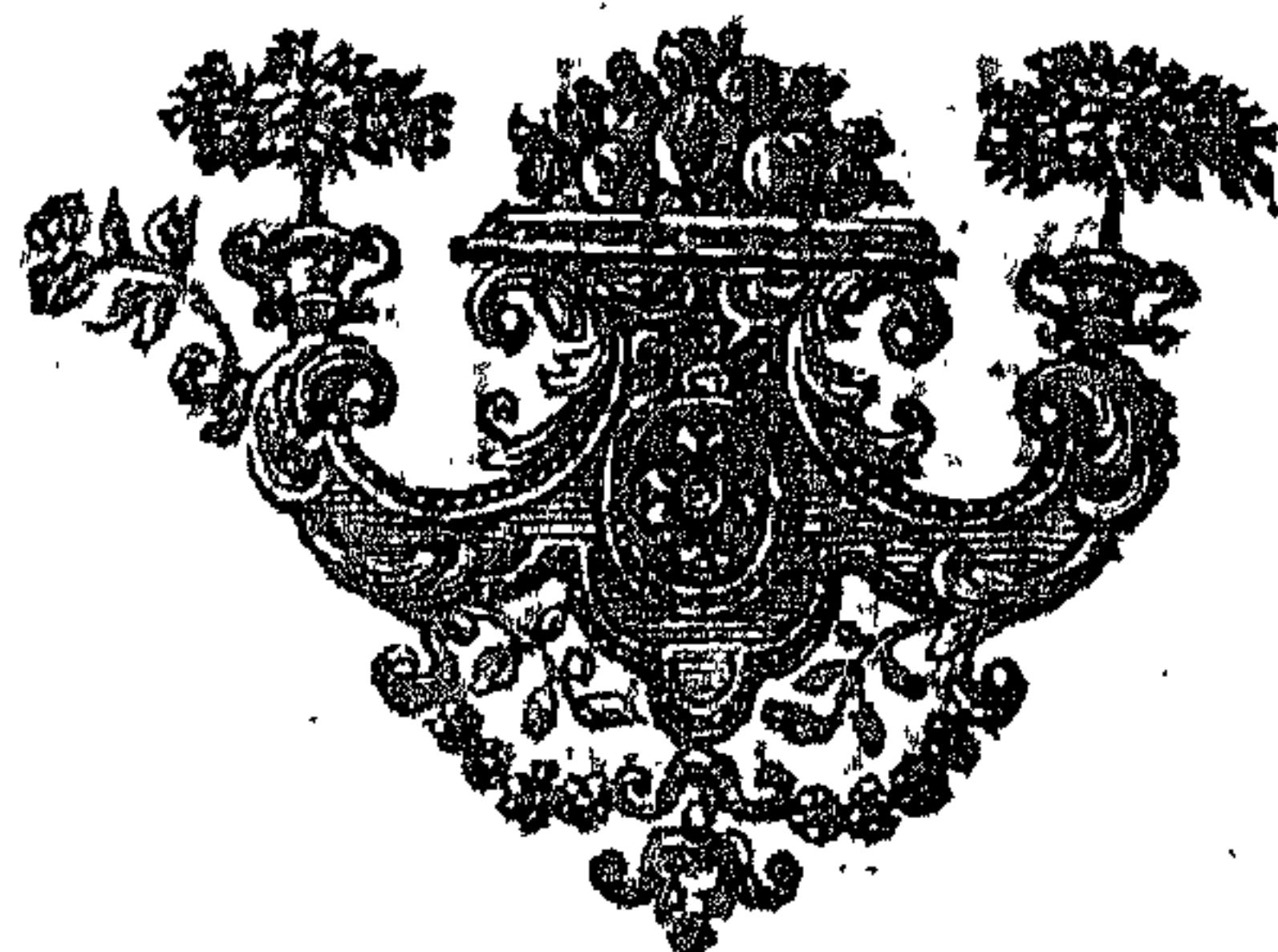
I. WE come now to what the Fathers have observ'd of these *Abraxas*; among whom *Irenæus*, speaking of the *Basilidians*, speaks thus. 'After the Example, says he, of Mathematicians, they distribute the local Positions of three hundred sixty five Heavens, and adopt their Theorems to form the Character of their Doctrine: They pretend that *Abraxas* is the Chief of their Gods, and that for that reason it is that he has in himself the Number CCCLXV. *Tertullian* also (in his Book *de Præscriptione adver. Hæreticos*) has these Words: 'Then appears, says he, the Heretick *Basilides*, saying that the supream God was *Abraxas*, the Creator of the Mind, which the *Greeks* call *νῆς*: That from the Mind came the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from those, Principalities, Powers and Angels; and from those again an infinite Number of Angels, by whom he pretends three hundred sixty five Heavens were made. In the number of these Angels who created the World, he ranks the God of the *Jews* the last, that is, the God of the Law and the Prophets, which he says is no God, but only an Angel.' *S. Jerom* likewise speaks oftner than once of *Basilides's* monstrous *Abraxas*; for so he calls him in his Commentary upon the Prophet *Amos*: 'Basilides, says he, gives to the Almighty the monstrous Name of *Abraxas*, and pretends that, according to the Import of the *Greek* Letters, and the number of the Days of the Sun's Course,

' *Abraxas* is found in the Circle of the Sun, in like manner as he is by the *Gen-*
' *tiles* call'd *Mithras* from the same Number contain'd in other Letters.' This Pas-
sage of S. *Jerom* is explain'd, as *Macarius* observes, by another in S. *Austin*, which
runs thus: ' *Basilides*, says that holy Father, held that there were three hundred
' sixty five Heavens, the number of Days contain'd in a Year, and that therefore
' he look'd upon the Name of *Abraxas* as holy and venerable. The Letters of
' this Name, according to the Supputation of the *Greeks*, make just that num-
' ber: For they are seven, A, B, P, C, E, A, C, and are thus reckon'd, one, two, a
' hundred, one, sixty, one, and two hundred, all which together make up the
' number three hundred sixty five.

II. Now tho' the Letters of the Word *Abraxas*, taken apart, make up the num-
ber CCCLXV, yet it is not so easy to find the same number in the Word *Mithras*,
according to the ordinary reading in *Greek* *Mithras*, which contains no more than
precisely the number CCCLX. To remedy which, *Macarius* thought it ought to
be read *Mithras*: But neither will this do: For, besides that it's no where found thus
written in Inscriptions upon Gems, this Name with an *n* instead of an *a* would
make the number CCCLXVII, which exceeds the number of Days in a Year. We
may however find the exact number if we read it MEIOPAZ; which reading
with an *a* instead of an *i*, is so common in those distant Ages, that it is highly
probable those Persons that found this number in the Word did so read it.

III. 'Tis pretty certain that those *Pseudo-christians* worshipp'd the Sun under the
two Names of *Abraxas* and *Mithras*, both which signify the Sun, and that they
thought Jesus Christ, the Sun of Righteousness, to be the same with the material
Sun; because there were certainly some Hereticks infected with this Error, and
the Gems we shall give hereafter manifestly shew they took Jesus Christ for the
Sun. The Resemblance there was between the Mysteries of *Mithras* and those of
the Christians, is also another Proof of the Mixture of that Religion with the
Christian. ' The Apostles in their Gospels, says *Justin Martyr*, relate that our
' Lord Jesus having taken Bread, and given Thanks, thus said; Do this in Re-
' membrance of me; this is my Body: and that after having taken the Cup and
' given Thanks, he said; This is my Blood, and gave it to them only. In I-
' mitation of which, continues he, the Devils did the like in the Mysteries of
' *Mithras*: For you either know, or may know, that they also take Bread and a
' Cup of Water in the Sacrifices of those that are initiated, and pronounce certain
' Words over it.

IV. *Tertullian* goes further, and says that the Devil baptis'd his Faithful, pro-
mis'd them Expiation of their Crimes by that Ablution, and thus initiated them
into the Mysteries of *Mithras*, marking them in the Forehead, and making an
Oblation of Bread.



C H A P. III.

- I. *A great number of the Gems called Abraxas, dispersed by Marcus Basilidianus in Gaul, and in Spain.* II. *The Division of these Gems into seven Classes.* III. *The first Class of the Abraxas with the Head of a Cock.* IV. *Different Images of them.* V. *Abraxas where we find the Names of Angels.*

I. **T**HESE Gems which we find in such Numbers, were, without all doubt, distributed among those of that Sect, upon Supposition of some secret Vertue in them. The Gnosticks that were of the School of *Basilides*, especially *Marcus* and the *Marcofians*, addicted themselves to Magick Arts, that they might the easier seduce the weak and the Women of Quality: And this Fanaticism was carried, as *S. Irenæus* and *S. Jerom* inform us, as far as *Gaul*: For *Marcus*, the Disciple of *Basilides*, propagated this pernicious Doctrine upon the *Rhone*, the *Garonne*, and in the Countries round about, and from thence pass'd into *Spain*. He endeavour'd to introduce himself into rich Families, and especially to insinuate himself into the Favour of the Women, promising to instruct them in the most profound Mysteries of his Sect, a dangerous Snare for the Sex. In short, he seduc'd many of them, and poyson'd all that Country with his Doctrine, notwithstanding the Extravagancy of it. From this Source it's probable it was, that such a number of these Gems were diffus'd, that are met with in most of the Cabinets of *Europe*, and are every Day dug up: Of which we have more than threescore in our Abbey. *Capellus*, a *Venetian* Senator, who is the best furnish'd with them of any one in all *Italy*, has a great number of them engrav'd in his Book, entitled, *Prodromus Iconicus*; a great part of which tho', it must be own'd, have nothing in common with the *Abraxas*.

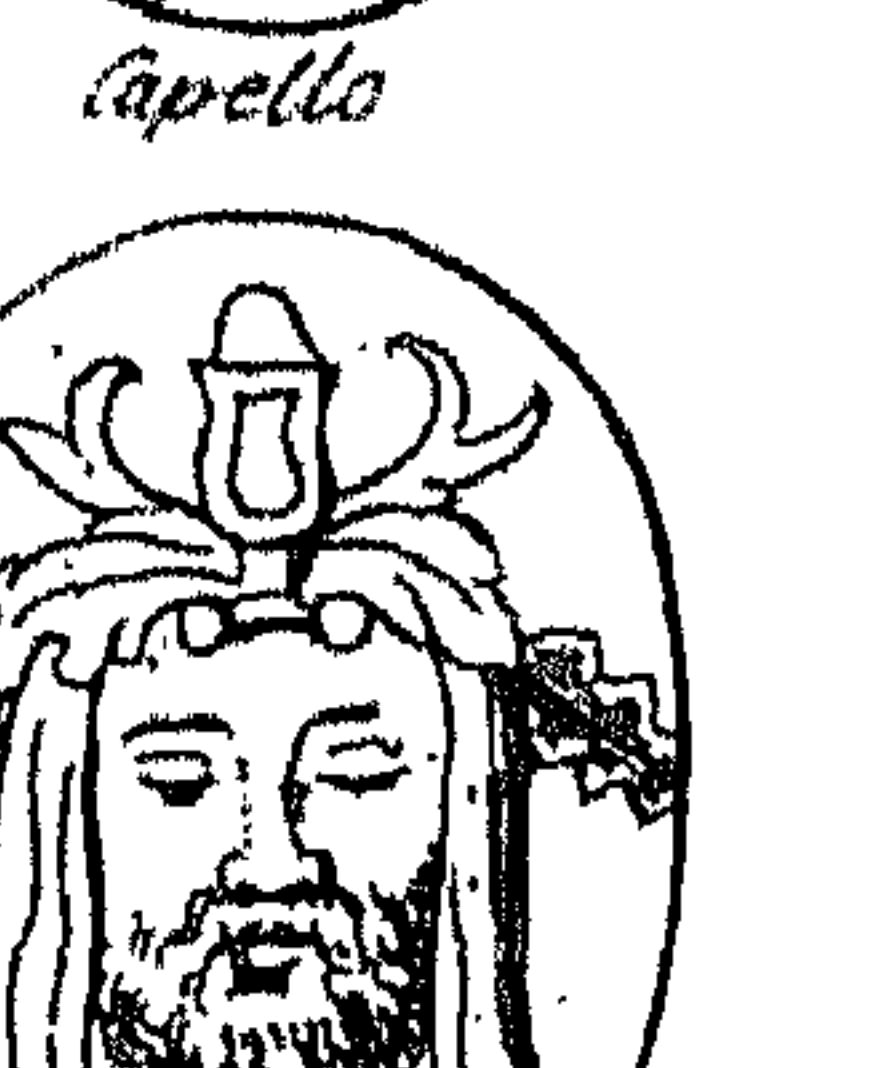
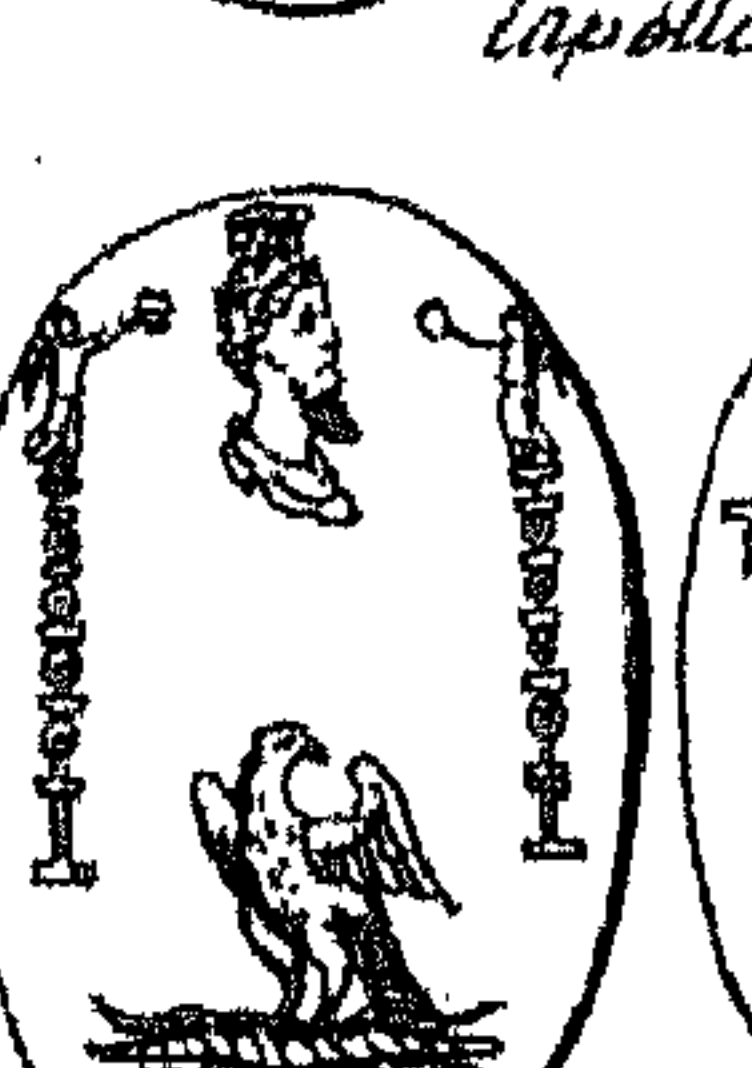
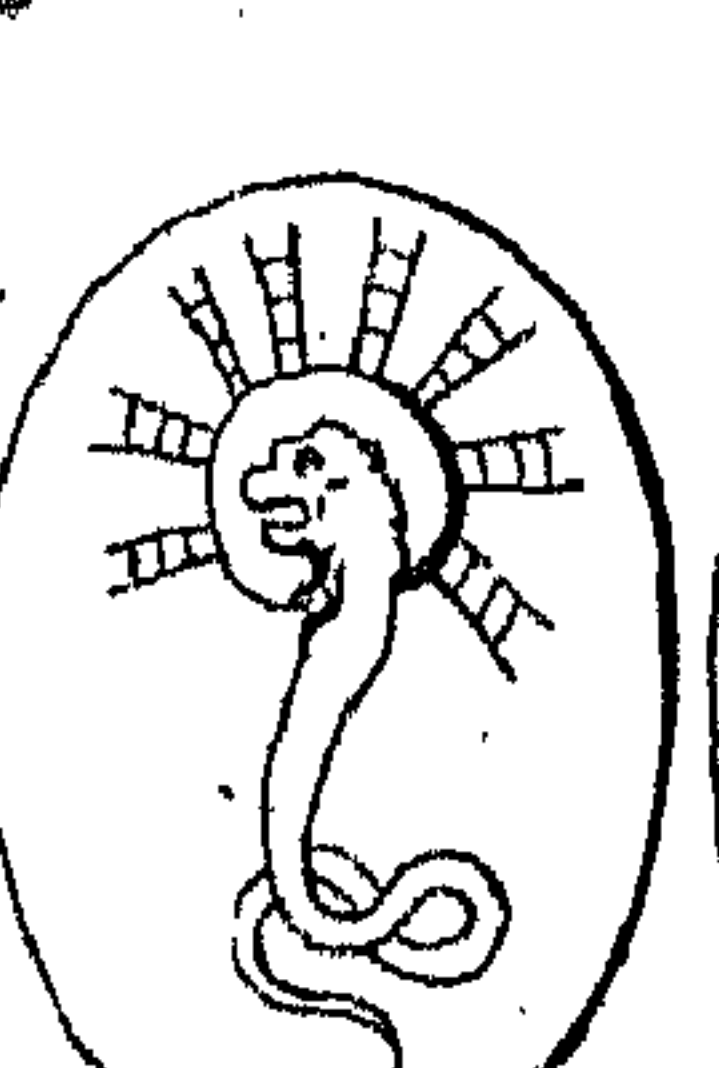
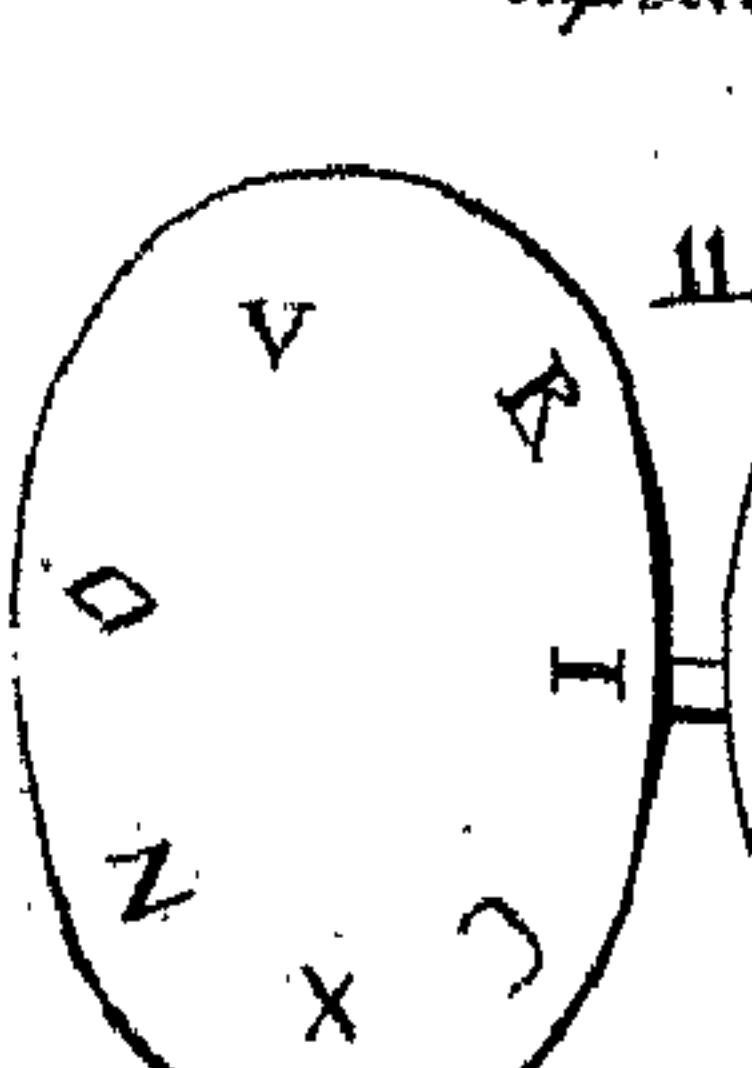
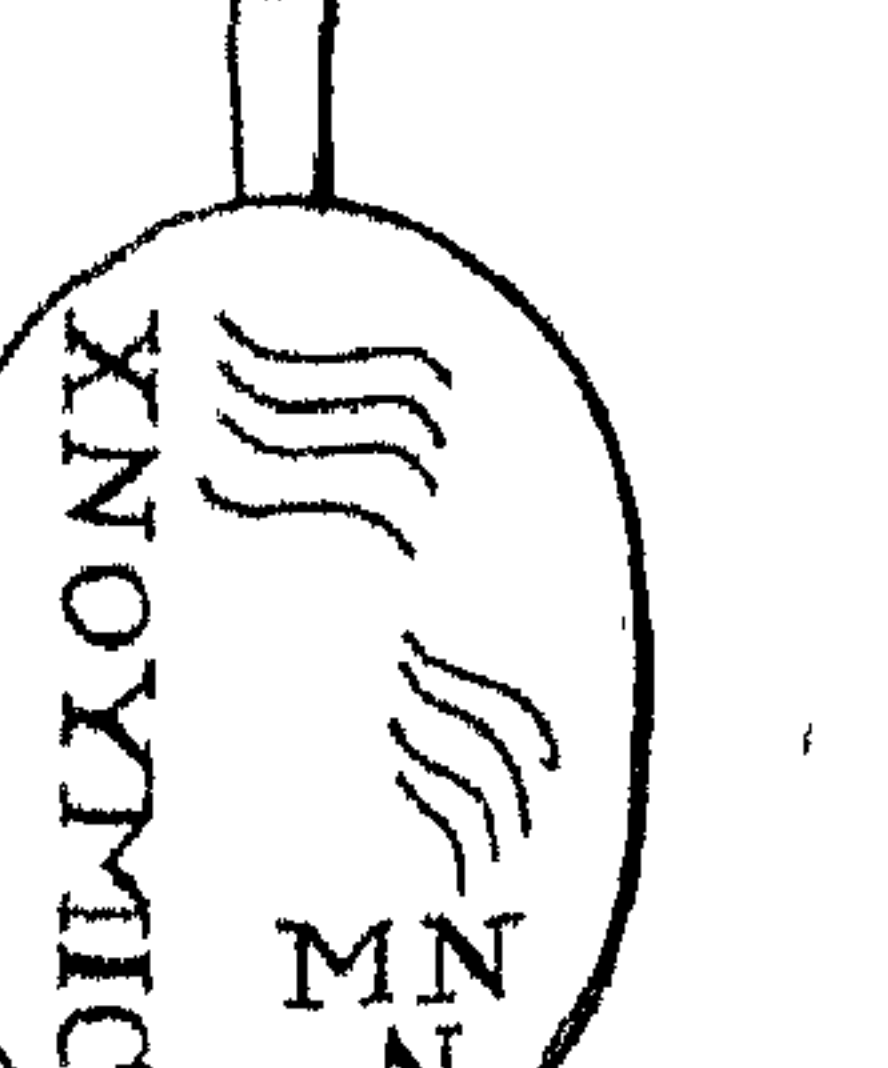
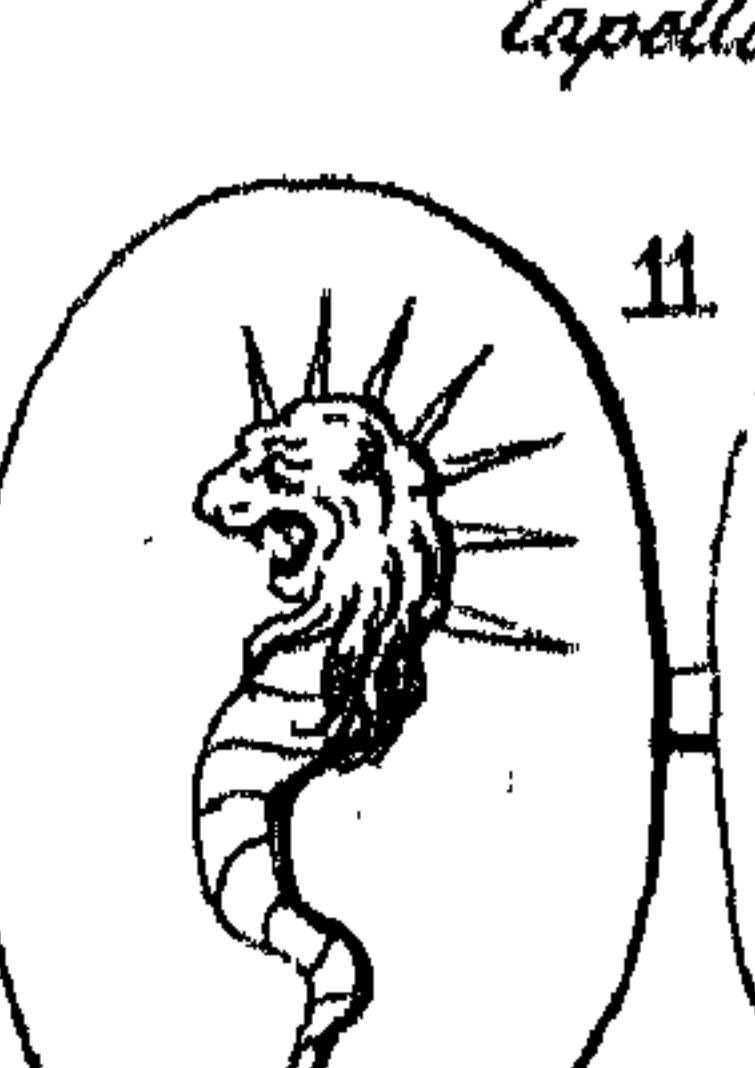
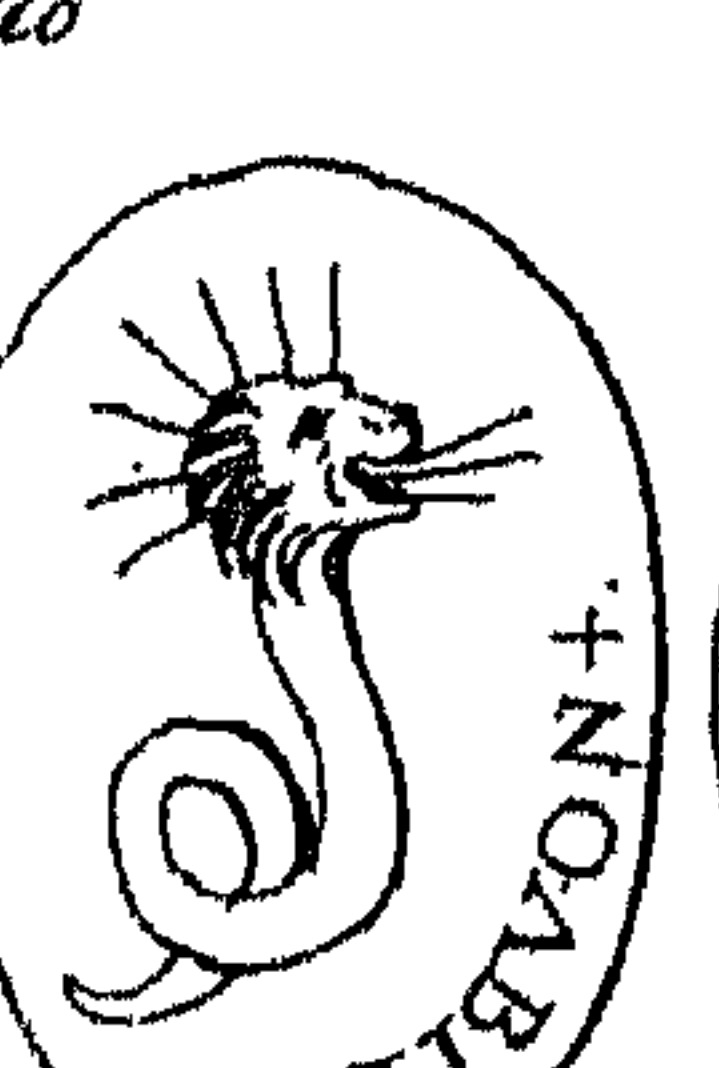
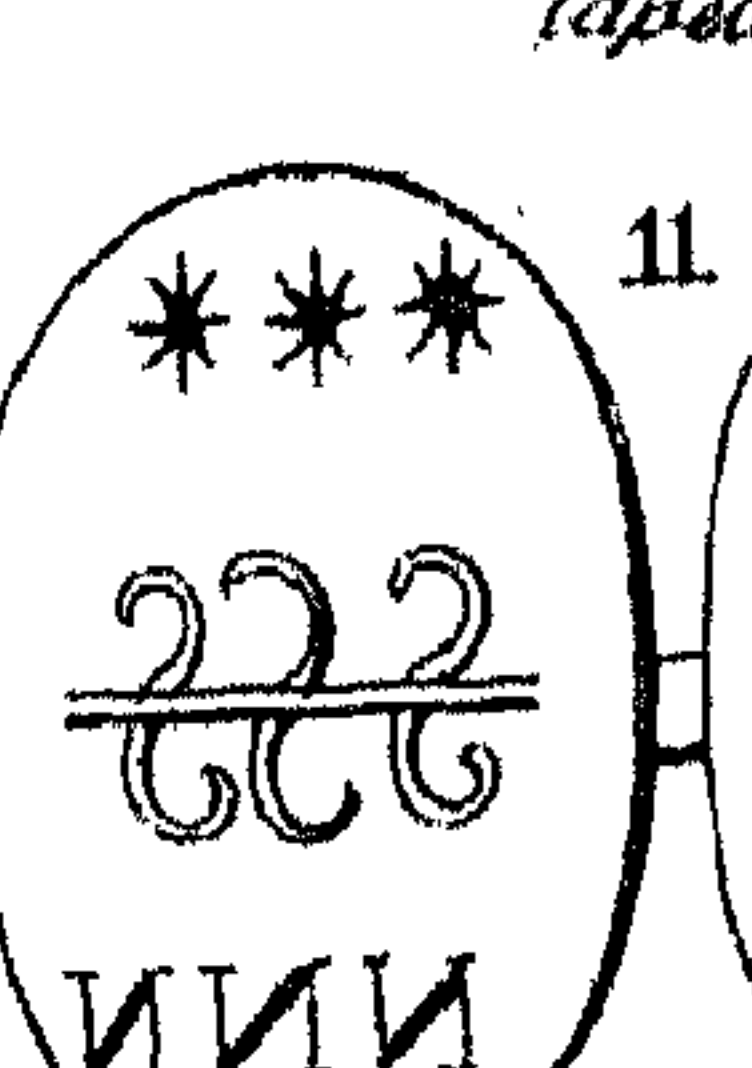
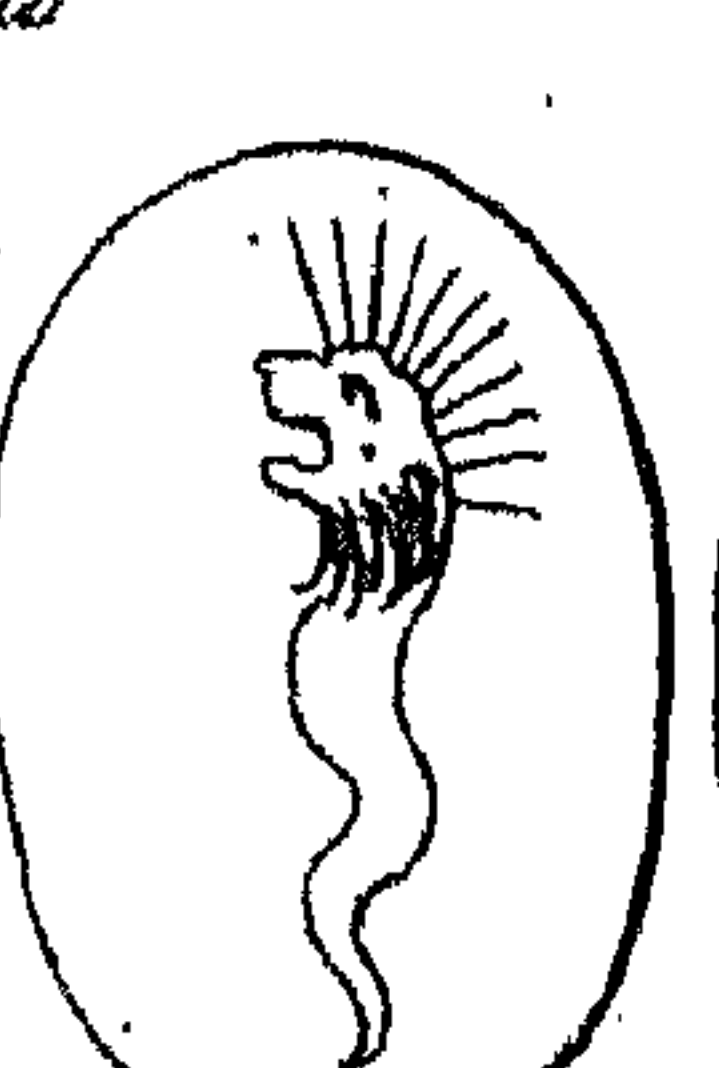
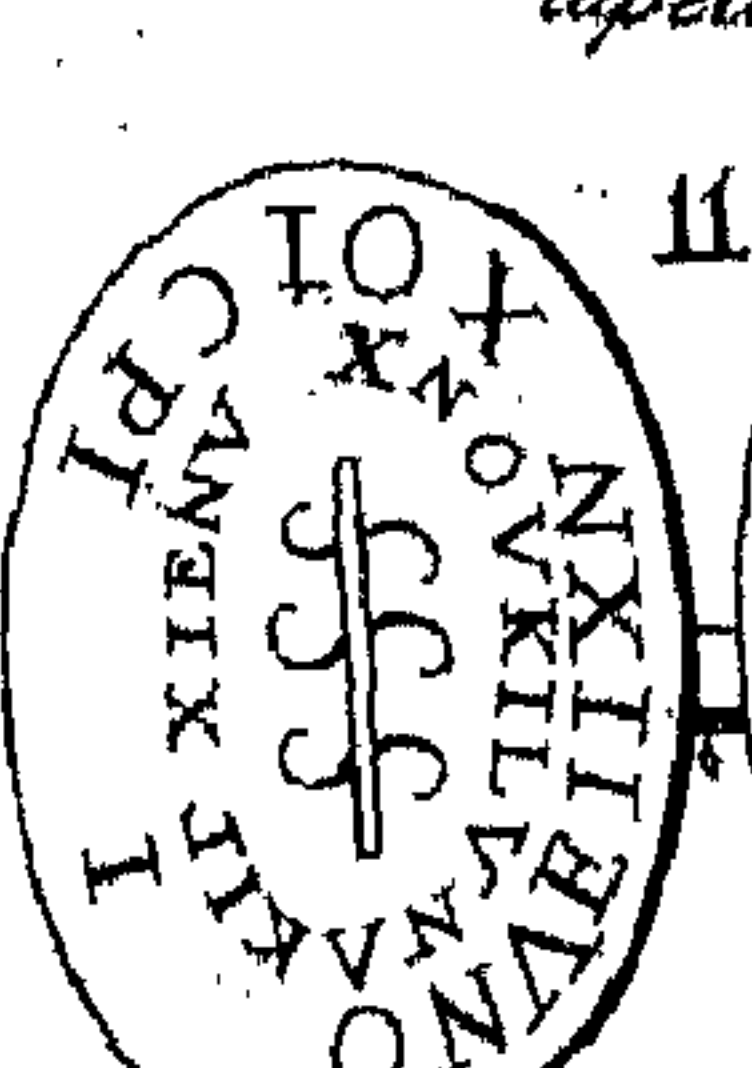
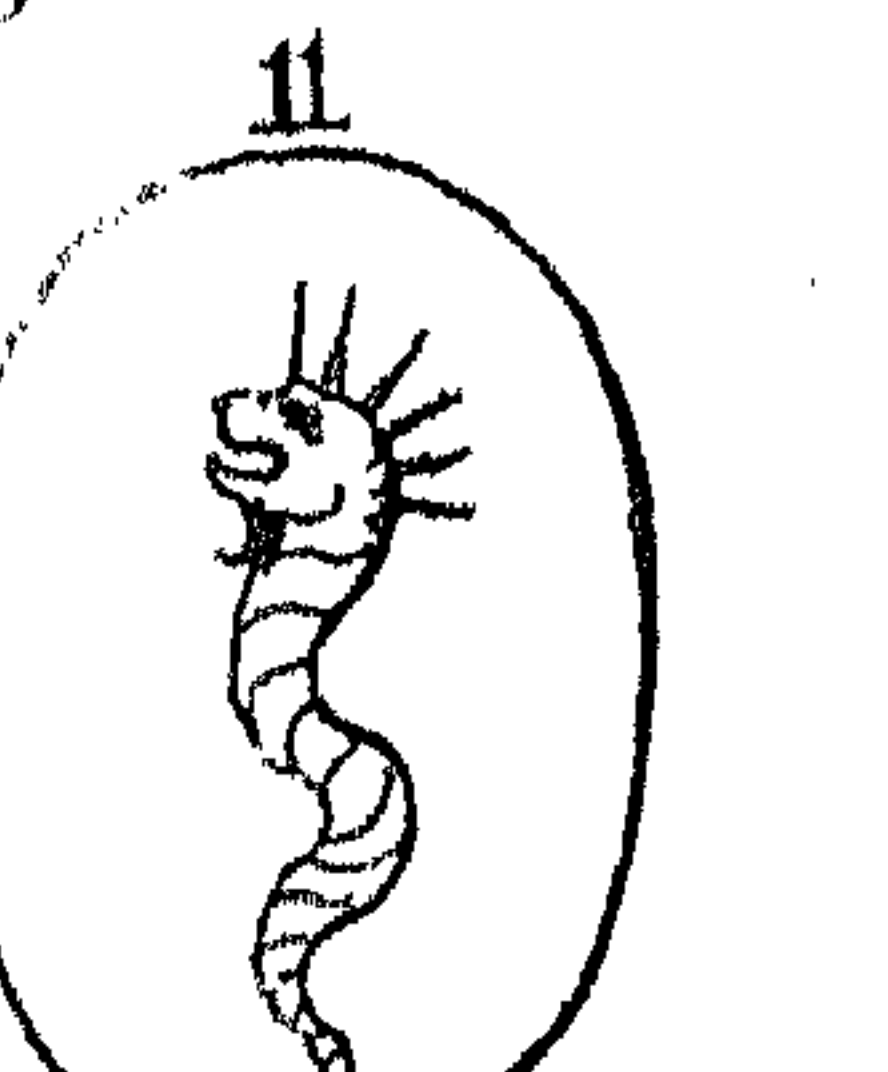
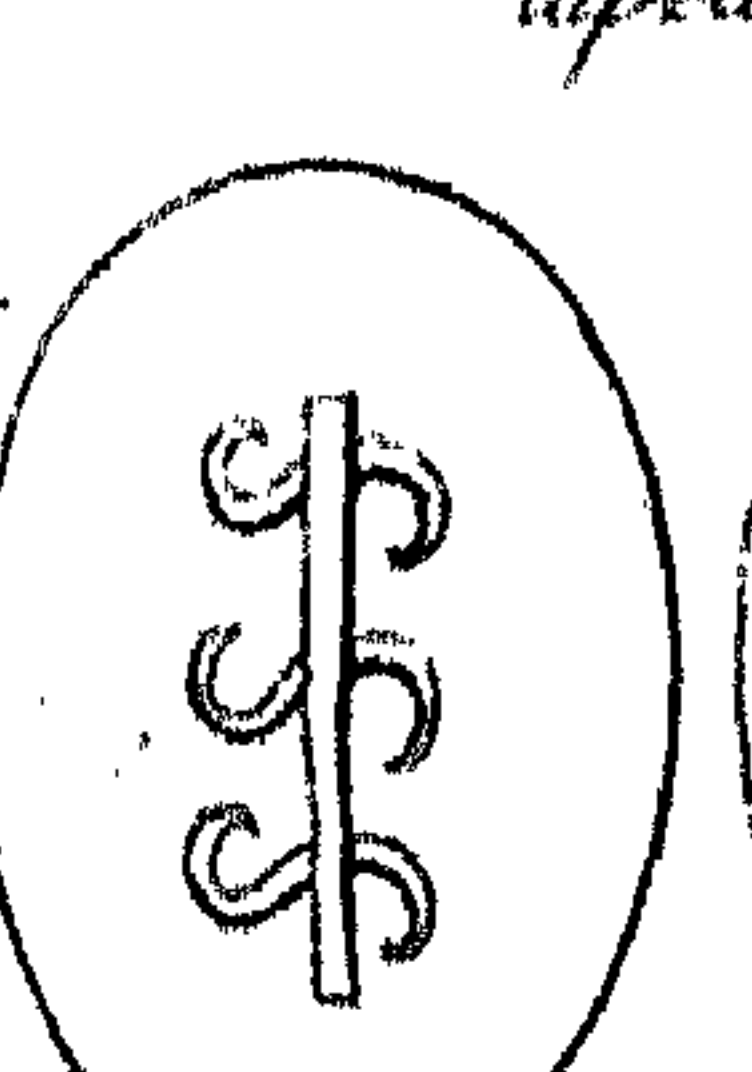
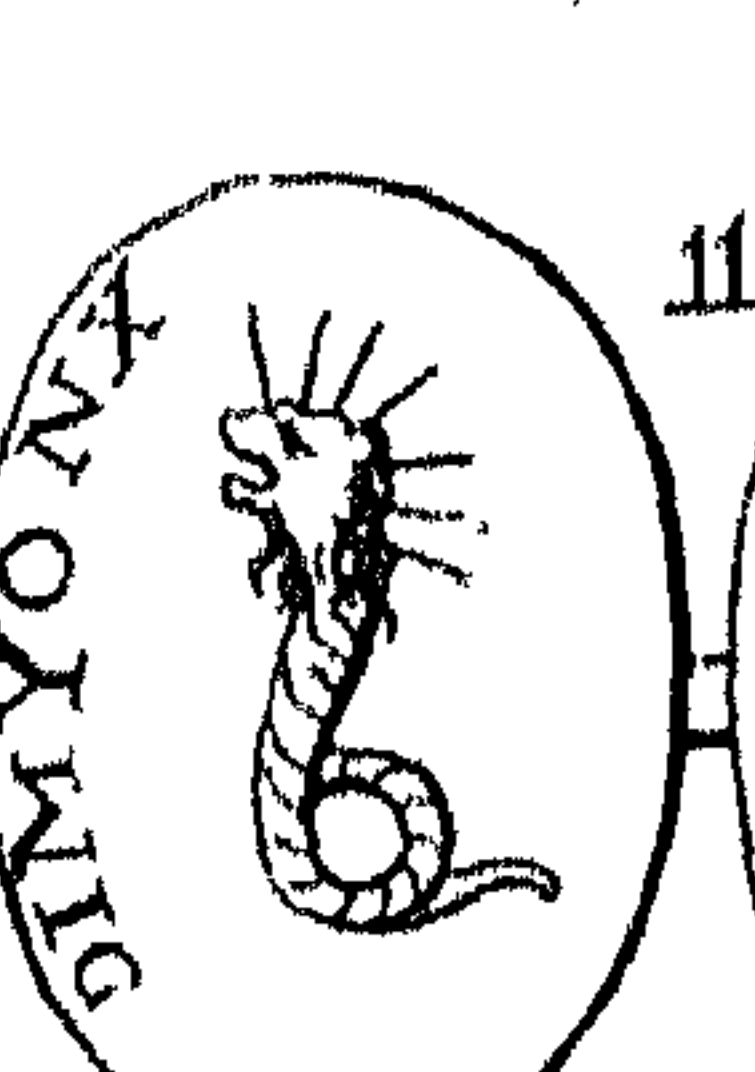
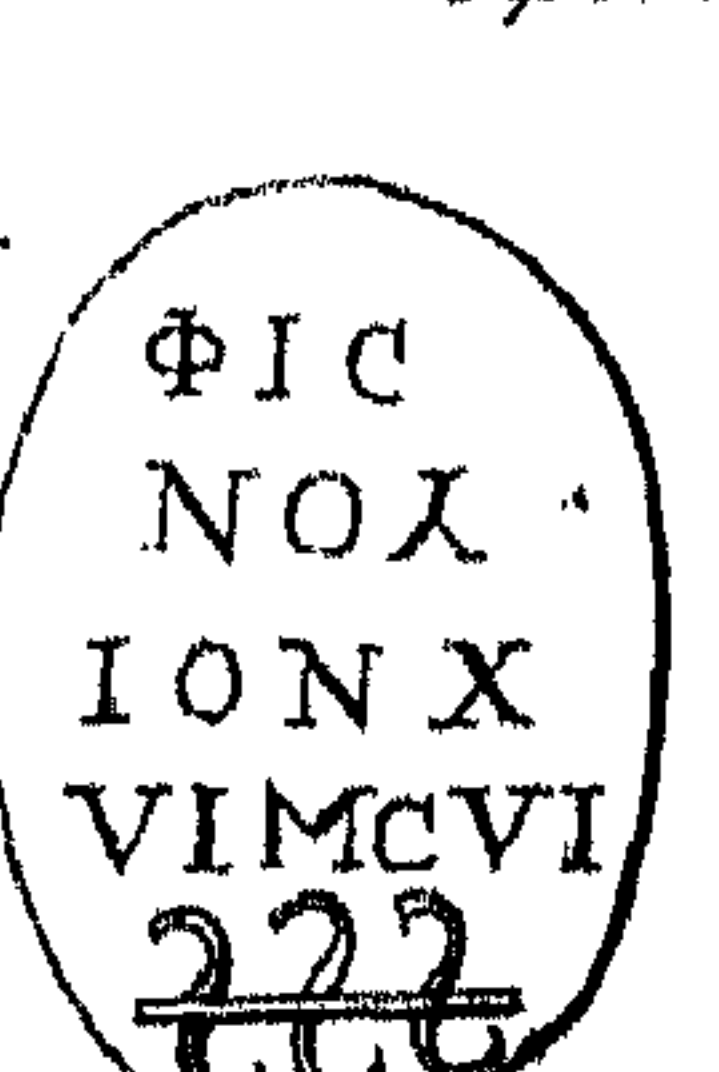
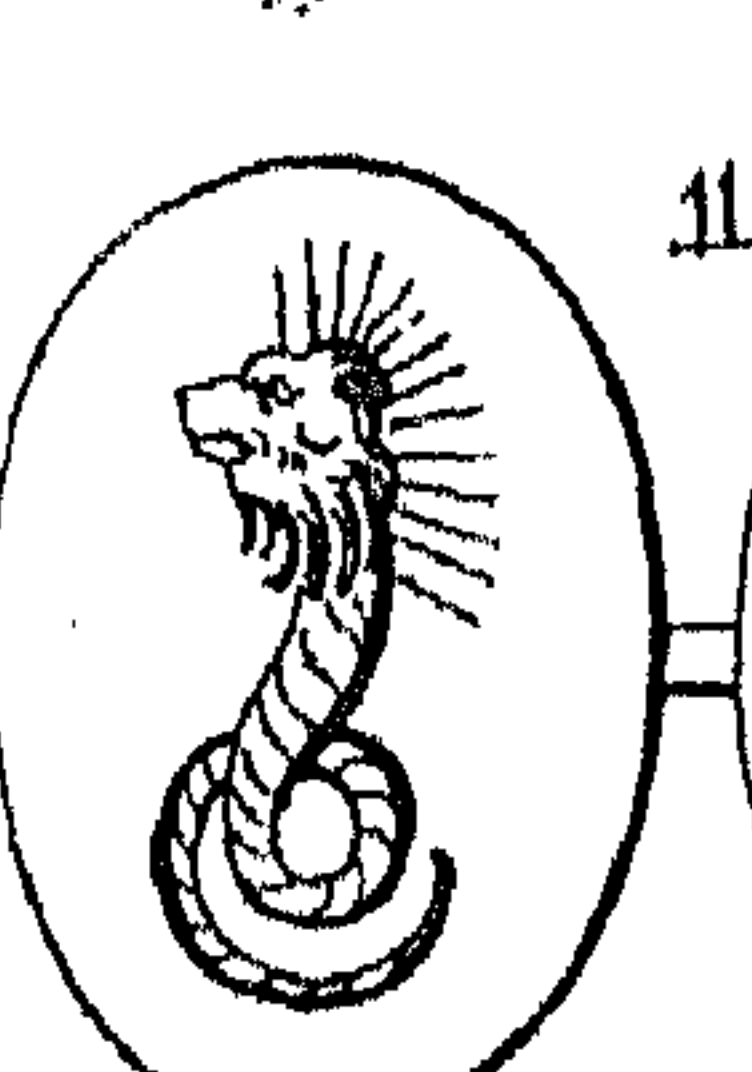
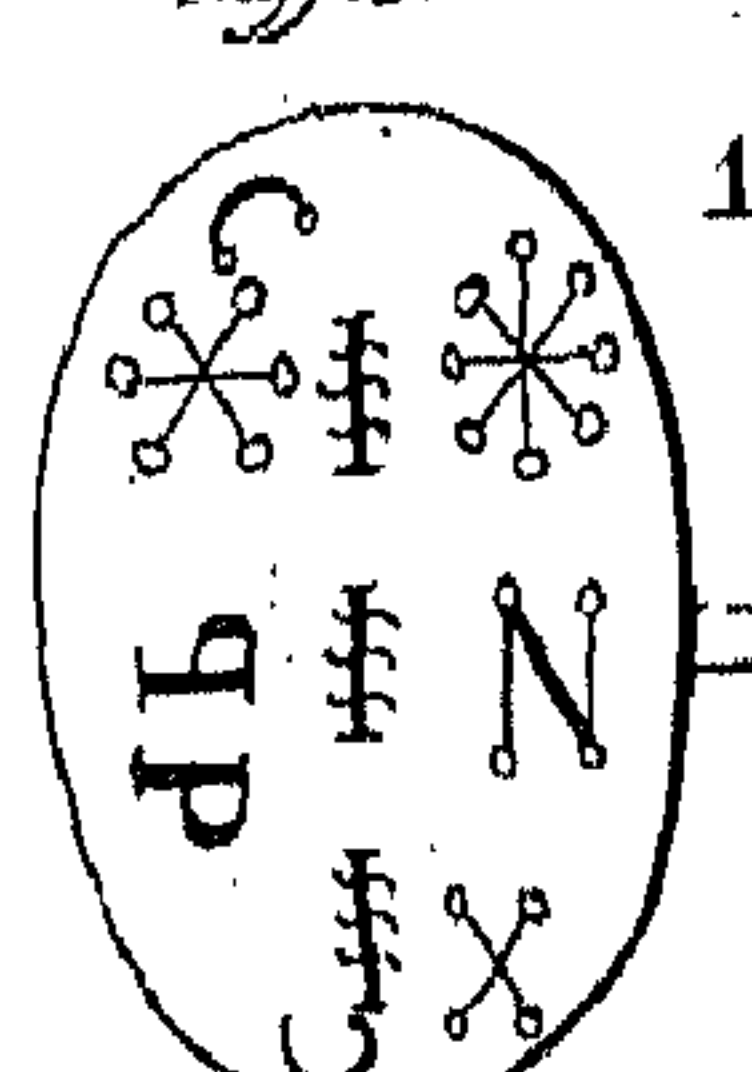
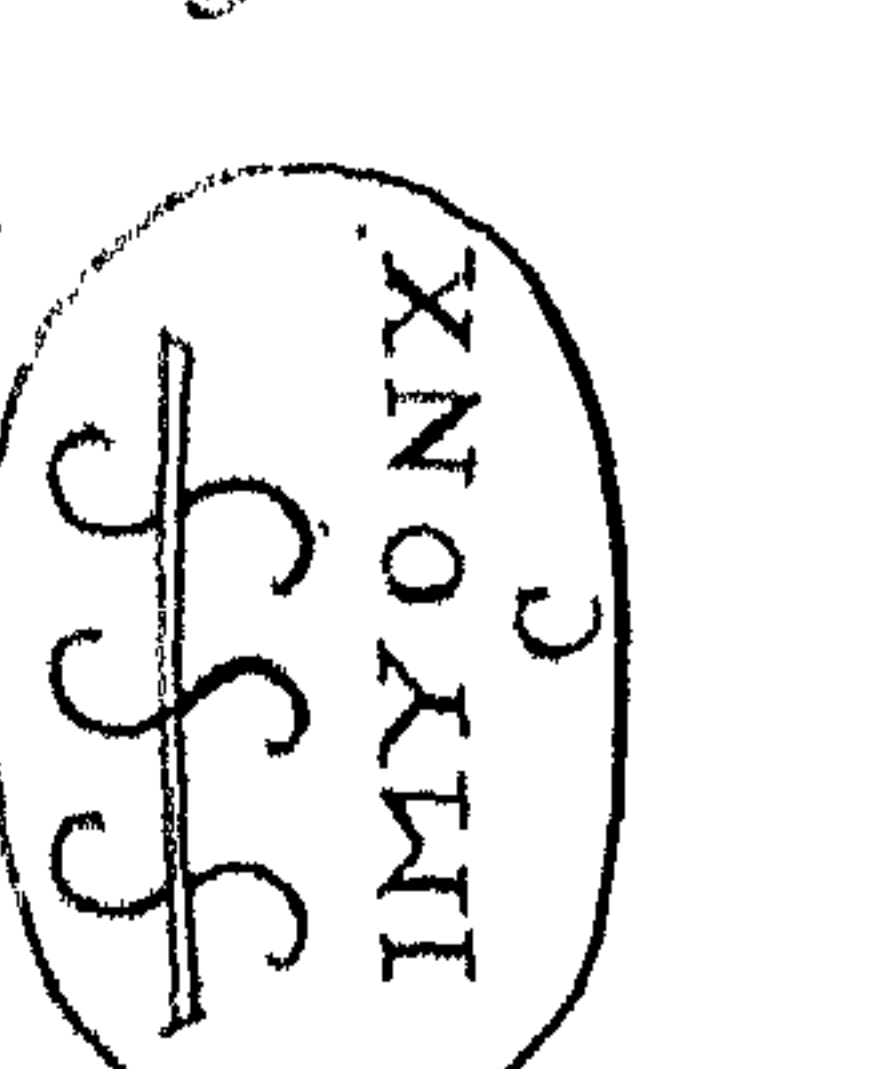
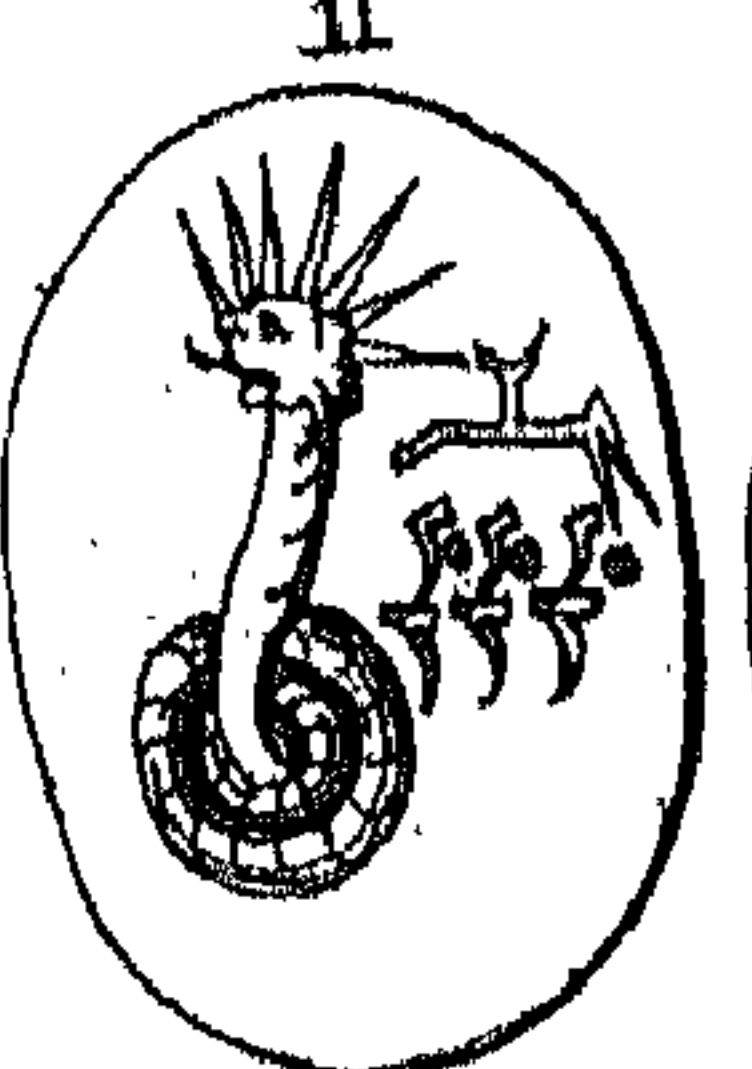
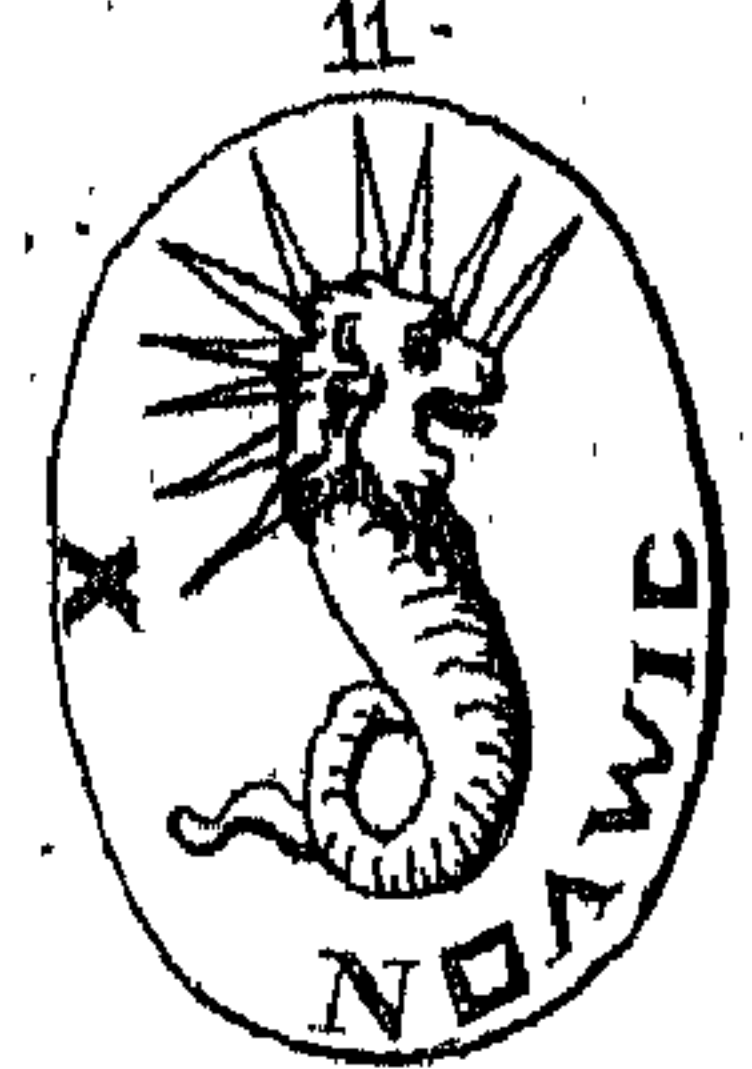
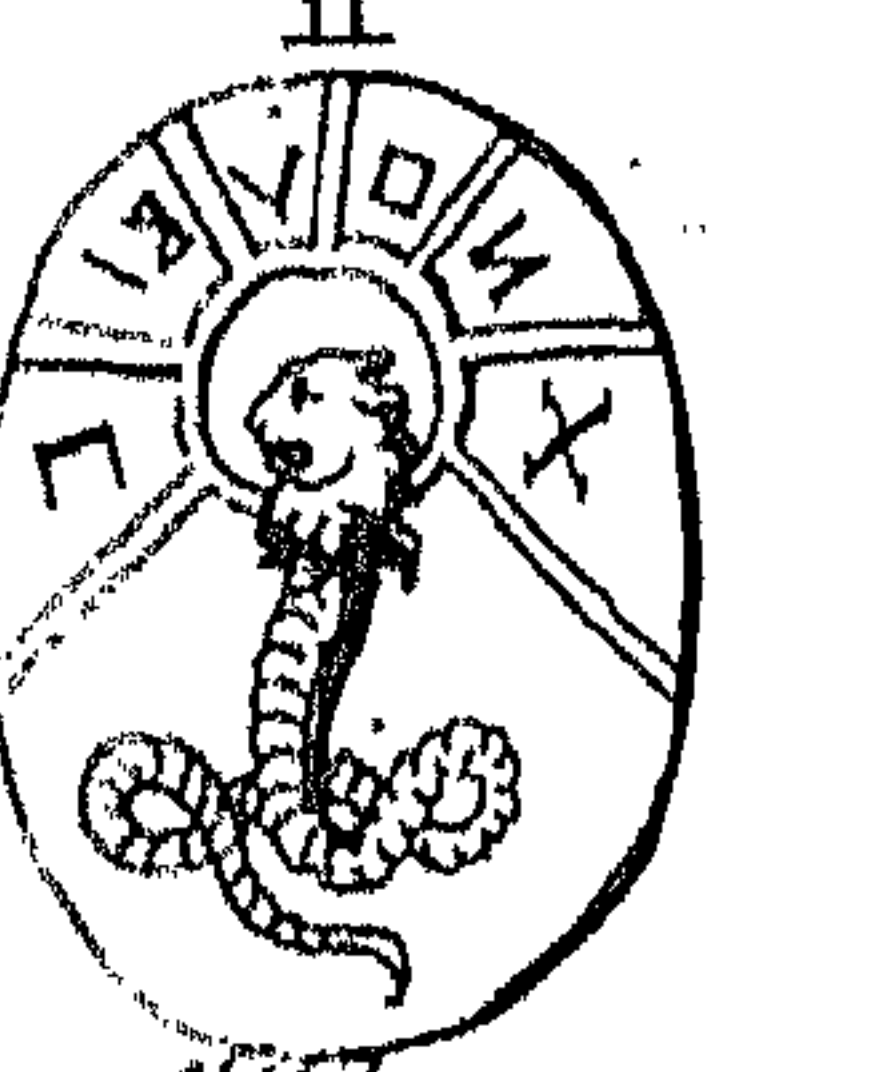
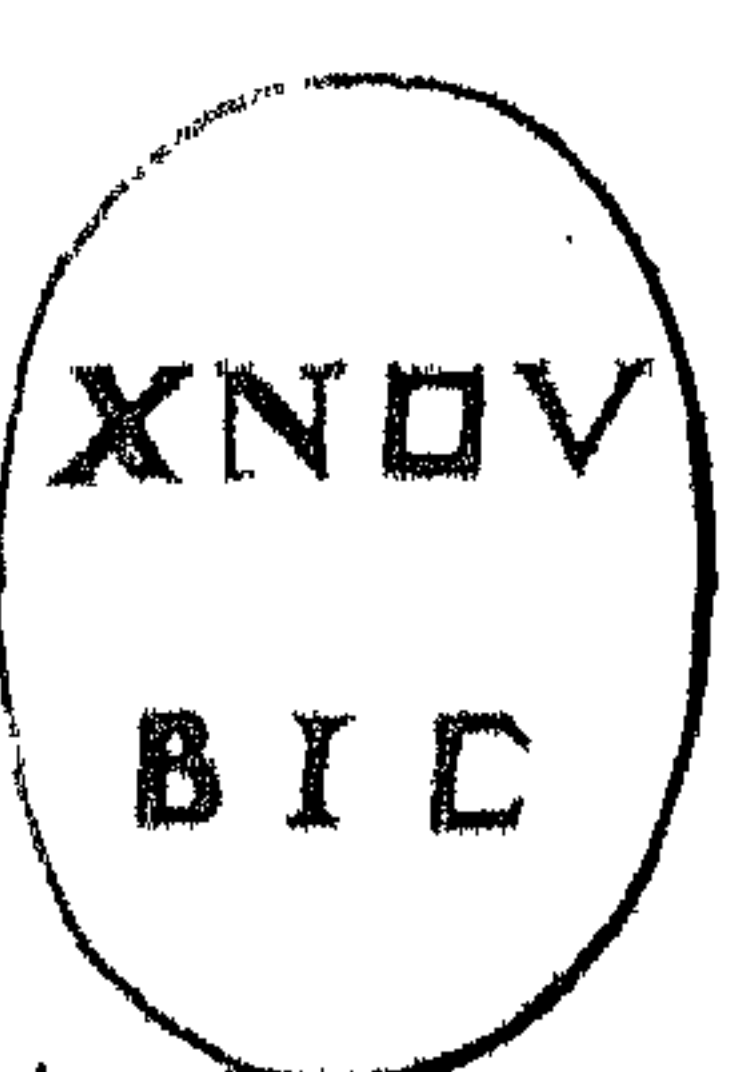
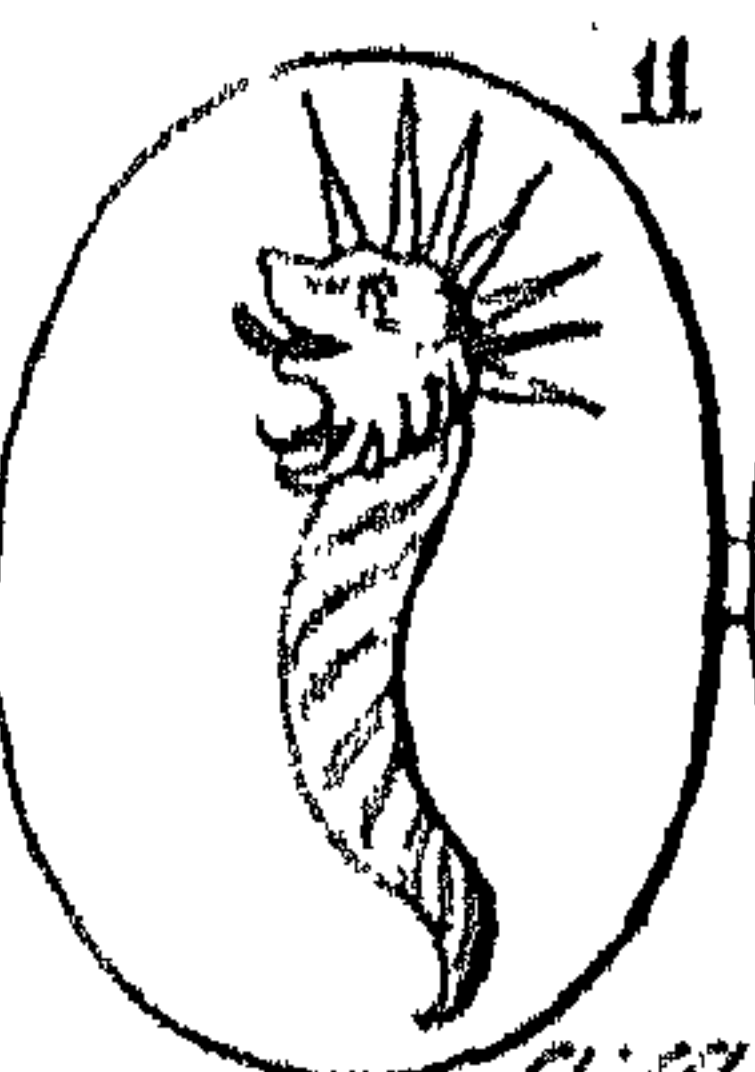
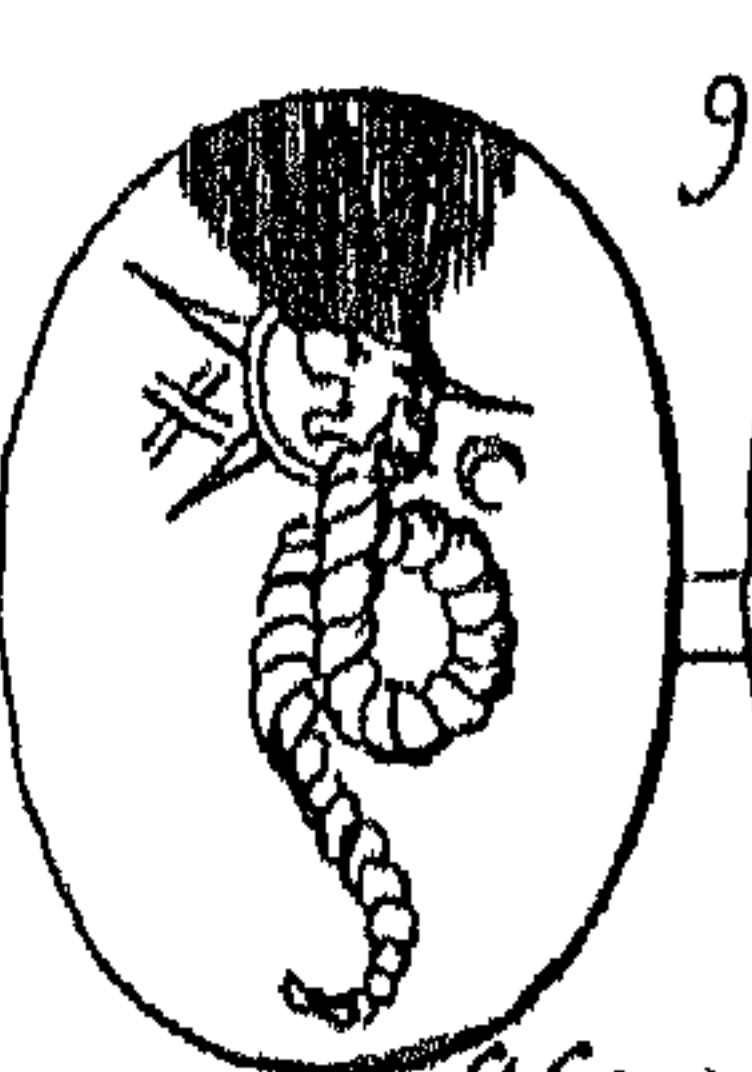
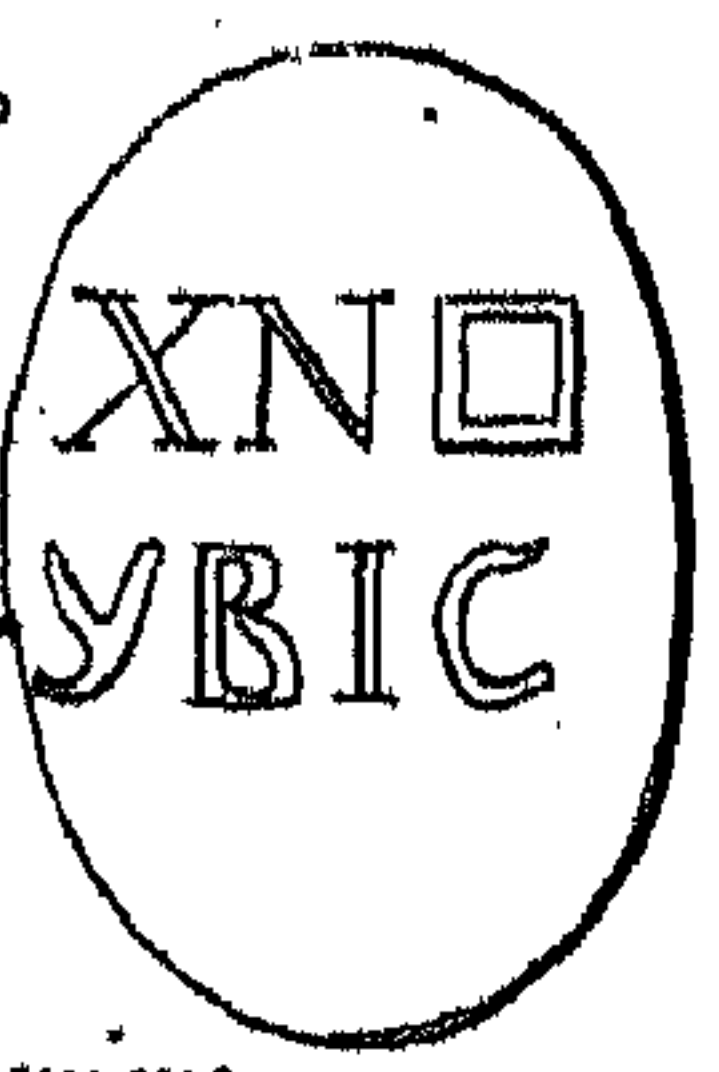
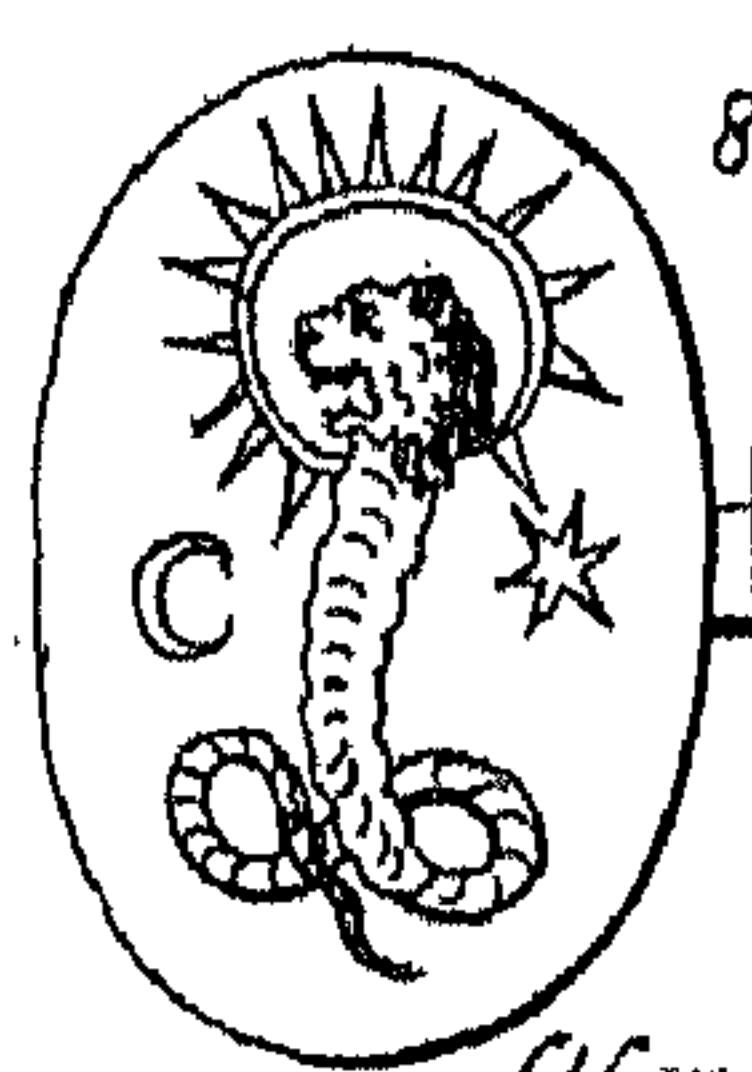
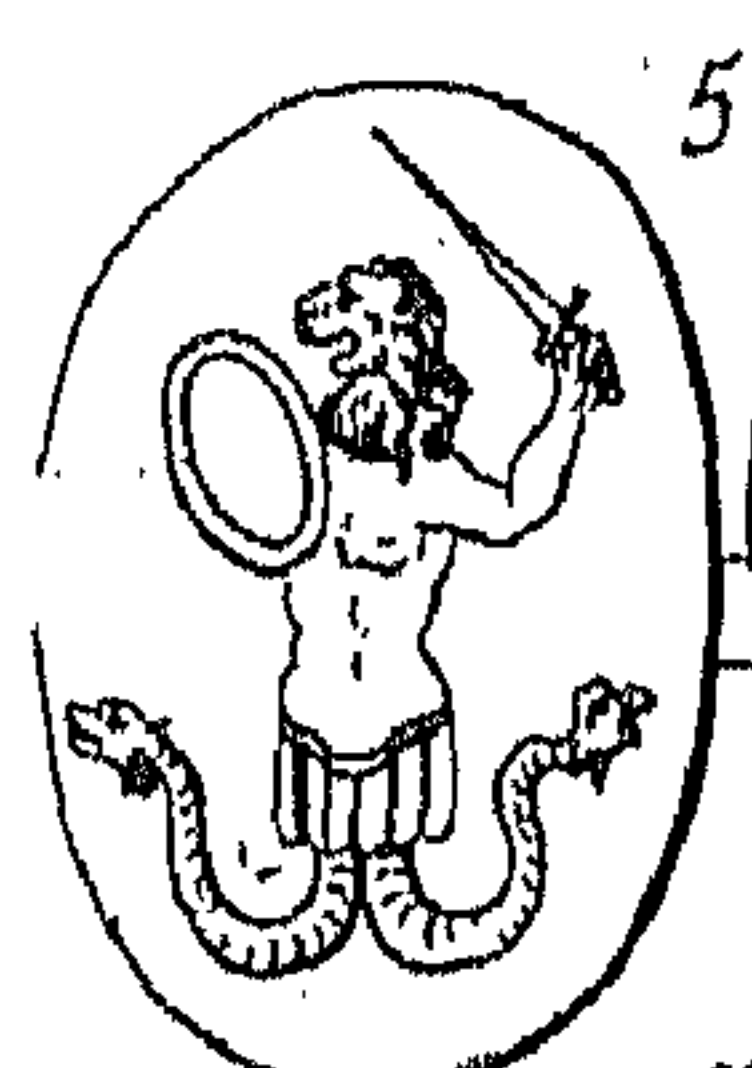
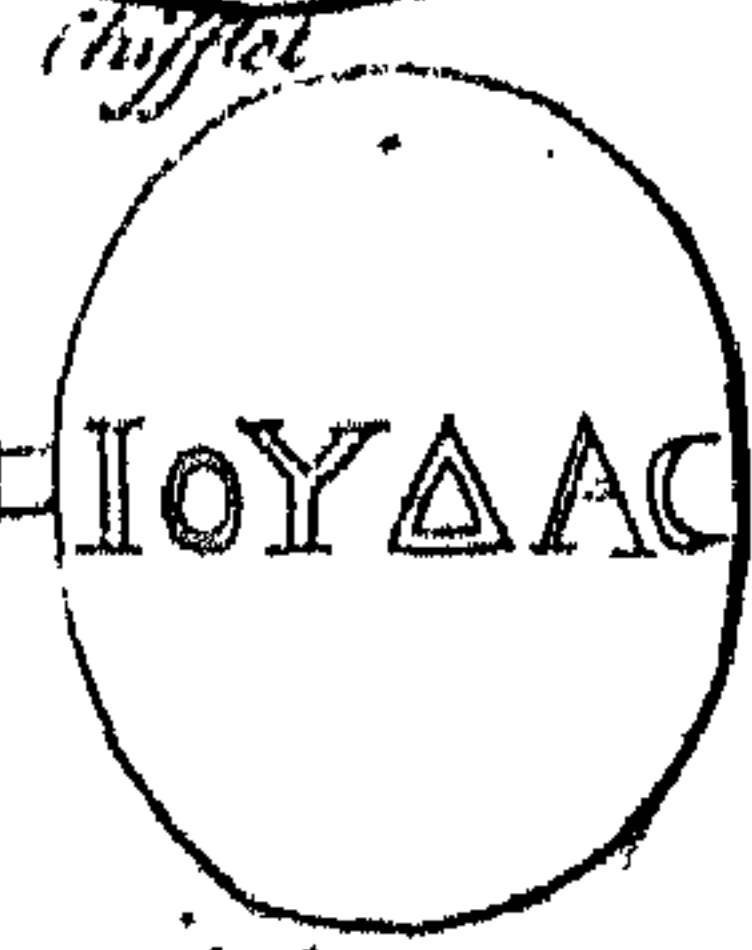
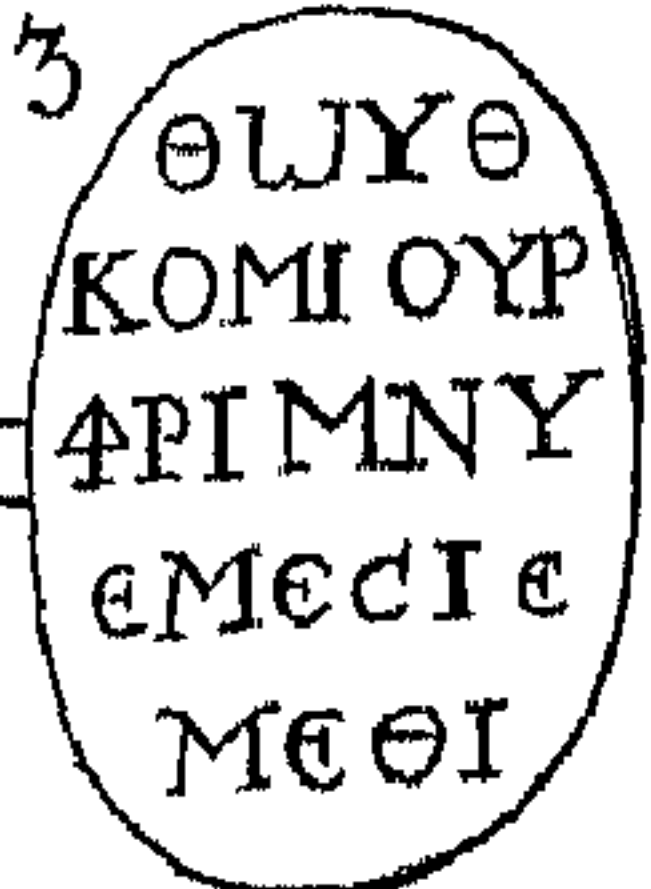
II. We have also collected a great many Amulets of this kind from various Places, which, when added to those that *Chifflet* has publish'd in his Edition of *John Macarius's* Book, and to others publish'd elsewhere, make a very considerable Collection, which we shall therefore distribute into seven Classes. The first Class shall be of *Abraxas* with a Cock's Head. The second, of those that have either the Head or whole Body of a Lion, whose Inscription is sometimes *Mithras*. The third, of those that have either the Inscription or Figure of *Serapis*. The fourth, of those that have the Figures of *Anubis*, of Beetles, of Serpents, of Sphinxes and Apes. The fifth, of those that have human Figures, whether with Wings or without. The sixth, of those that have Inscriptions without Figures, and *Hebrew* Inscriptions. The seventh, of some that are of a more extraordinary and whimsical Species.

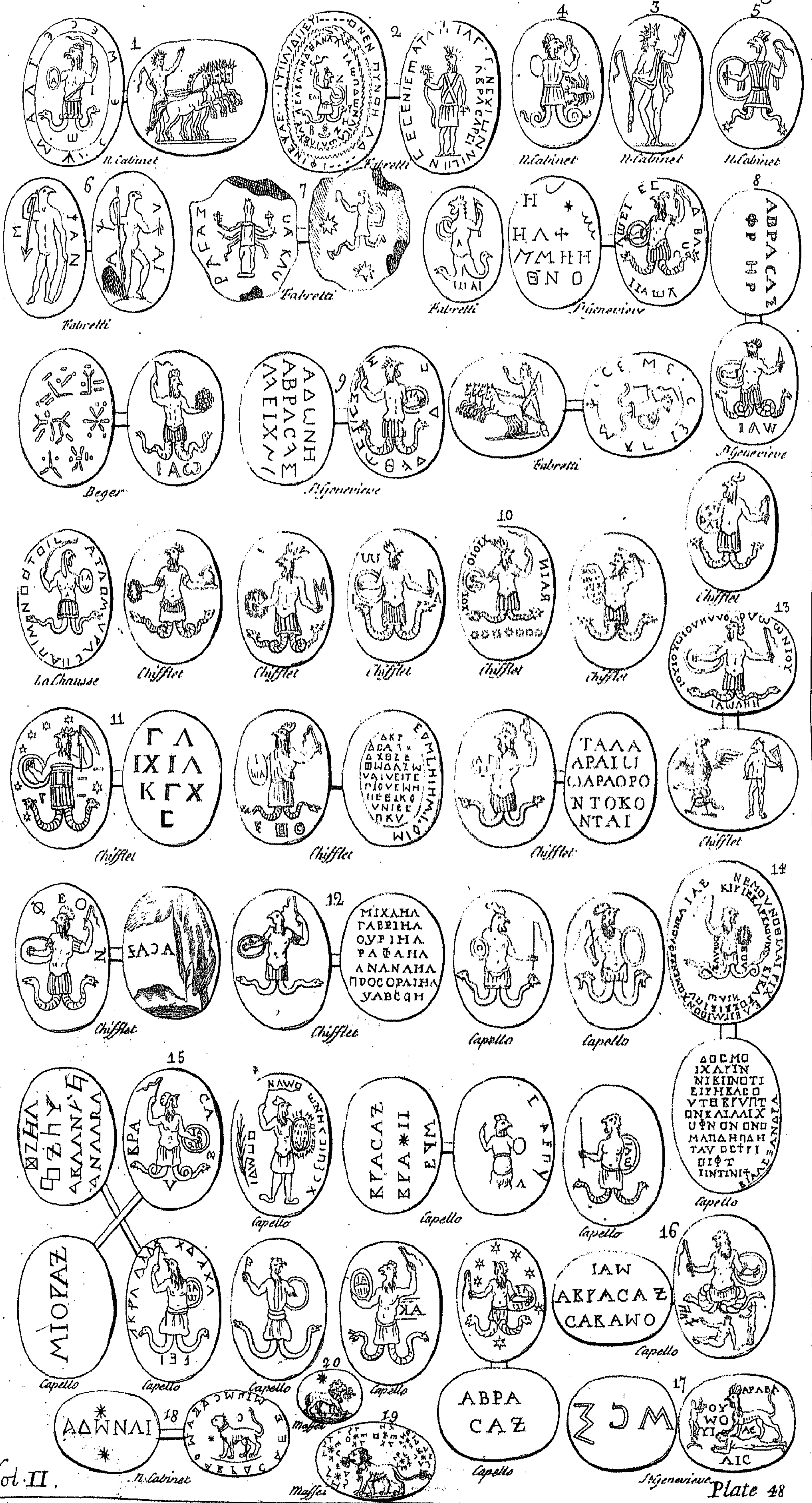
III. The *Abraxas* we shall exhibit with a Cock's Head, are six and thirty in number, and have most of them the Body and Arms of a Man. They wear a Coat of Armour in the antique manner, and in one Hand they hold a Shield, and in the other a Scourge: Their Legs terminate in Serpents, whose Heads often serve for Feet: The Name *Iao* very often occurs either in the Shield, or in some other place. That of *Abraxas* is less frequent, and when it does occur, 'tis rather upon the Reverse than the Face, where the Figure is with the Head of a Cock: This Cock is without doubt a Symbol of the Sun, who holds in his Hand a Whip to animate his Horses with: He is also sometimes call'd the Sun; and has probably a Cock's Head given him, because that Bird generally proclaims the Sun's rising. 'Tis to be observ'd, that all these Figures of *Abraxas* have generally relation either to the Sun,

or

or its Operations, as most other *Egyptian* Figures have. Many of these ancient Hereticks believ'd, as has been observ'd, that Jesus Christ was the same with the material Sun; which Notion gave occasion to their mixing Christianity with the Divinities of that superstitious Nation. Thus much in general for what concerns the *Abraxas* with the Head of a Cock: Let us now see what amongst them is most remarkable.

- PLATE XLVIII. IV. The first that is exhibited¹ has this Inscription about it, *σεμεις εἰλαμψε*, where *εἰλαμψε* is read for *εἰλαμψε*, and signifies, *the Sun hath shined*. The first Word is *Hebrew*, and the second *Greek*, and this Inscription is found upon many Gems. On the other Face is the Sun with a human Form, and his Head radiated: He is mounted on his Carr drawn by four Horses, and has in his left Hand a Whip. The Sun often occurs upon Medals thus represented, especially in those of the lower Empire. The second Image, publish'd by M. *Fabretti*,² has on both sides large Inscriptions, in which the Names *Iao* and *Abraxas* are found, the rest is unintelligible. On one side is a Man with a Cock's Head, and on the other a Man with a Lion's Head radiated, holding in his Hand a Serpent that has also a radiated Head; all which is an evident Mark that these Figures have relation to the Sun. 'Tis also to be remark'd, that on one of the Faces, the Border is a Serpent biting his Tail, and making with his Body an oval Figure, as is observable in many other Gems; and this again, as it's thought, denotes the Sun's Course, or the Circle of the Zodiack. The third Image³ has on the Reverse the Figure of the Sun, not in his Carr, but upon his Feet, and holding as usual a Whip in his Hand. In the fourth, *Abraxas* has besides him a Crab, or *Cancer*, one of the Signs of the Zodiack. The three next^{4, 5, 6, 7} will be better observ'd by the Eye. In the following Image, after the Name *Abraxas*, there is read *Phrer*⁸, in others 'tis read *Phren*, which signifies the Understanding, and in others *Phre* or *Phri*, which in the *Coptick* or *Egyptian* Language signifies the Sun. *Adonai* or *Adone*, as it's read in the ninth Image⁹, signifies Lord, and occurs in like manner in many others. The tenth¹⁰ is remarkable for the seven Stars that are under the Man with a Cock's Head, which probably are intended to denote the seven Planets.
- V. In the next Image¹¹ there are also seven Stars, but they are distributed into a circular Order, as well as in some others. The following¹² is remarkable for the Names of Angels that are upon the Reverse, as *Michael*, *Gabriel*, *Uriel*, *Raphael*, *Ananael*, *Proforaiel*; besides which there is another Name, but corrupted. The Reverse of the next¹³ has a Bird, with a Serpent twisted round his Legs: Besides the Bird there is a Figure with the Head and Ears of a Beast, not easy to distinguish. But these are Mysteries not to be understood. The next Image¹⁴ is remarkable for the Inscription upon the Reverse, which is this: *δος μοι χάριν ἢ νίκην ὅτι ἔρηκα σε τὸ ὄνομα τὸ κρυπτόν ἢ ἀλίκηωρον*: Give me Grace and Victory, because I have pronounc'd thy secret and ineffable Name. The last Word is corruptly read *ἀλίκηωρον* for *ἀνεκφώνητον*, ineffable. Now this secret and ineffable Name is *Iao*, which is the same as the *Jehovah* of the *Hebrews*. The next¹⁵ has upon the Reverse *Mithrax* instead of *Mithras*, which change of Σ into Ξ quite alters the number of Days in a Year, which *Μεθεως* expresses. On the other side is read *Αεεεσαξ* instead of *Αεεεζας*; but that makes no Alteration in the number, the Letters being only transpos'd: This Transposition also often occurs. The Figure with this Inscription on the Reverse, *Iao*, *Abraxas*, *Sabaoth*, is remarkable for the two Figures underneath¹⁶, one of which is a Man with a Cock's Head, the other seems to be *Anubis*. Another in the same Plate¹⁷ is very different from the rest: For a Lion, with the Head of a Cock, holds in his Paws a Man prostrate on his Belly; which Image is altogether unintelligible, as is also the *Greek* Inscription, of which there can no Sense be made.





CHAPTER IV.

I. *The second Class; Abraxas in the Form of Lions.* II. *Others with the Body of a Man and the Head of a Lion.* III. *A much greater number of others with a Lion's Head, and a Serpent's Body.*

I. **T**HE *Abraxas* of the second Class are also found in great Numbers, and variously represented; some exhibiting the whole Form of a Lion, others Men with Lions Heads, and others, in greater number, the whole Body of a Serpent with the Head of a Lion. The first Image of the first sort ¹⁸ has an Inscription round it, but not legible, and on the Reverse *Adonai*, which signifies Lord, a Word frequent in holy Scripture. Who knows but these Hereticks intended to allude to that Passage of Scripture, *The Lion of the Tribe of Judah hath overcome*, which is understood of Jesus Christ? For altho' they might take the Lion for *Mithras*, which is the Sun, yet they confounded, as has been before observ'd, the Mysteries of Christ with Paganism. The second *Mithras* ¹⁹, publish'd by *Maffei*, is all environ'd with magick Characters, intermix'd with Stars: He has in his Mouth a Bee, as has also the following Figure ²⁰, which perhaps is an Allusion to the Story of *Samson*. The first Lion of the next Plate ¹, has in his Jaws something not discoverable, no more than the Mystery of it. The Inscription of *Iao Abrasax* on the Reverse, is what often occurs. The second ² is encompass'd with six Stars and a Crescent: On the Reverse is an *Abraxas* with a Cock's Head, and a Man before him in the Posture of a Suppliant, upon whose Head *Abraxas* lays his Hand: This Image probably signifies some Gnostick worshipping the Monster *Abraxas*. The third ³ is standing, and holding a Trident in one of his Paws, and in the other a Vase, such as we have seen before in *Egyptian* Figures: Above the following Lion ⁴ is an *Harpocrates* upon the Flower *Lotus*, holding one Finger upon his Mouth, and in the other Hand a Whip.

II. The first of those with a human Body and a Lion's Head, holds in his Hand a Man's Head cut off. The Inscription on the Reverse is *Judas*, which shews it to be the Head of the Traytor *Judas*. The Engraver probably alluded to that Passage of Scripture before cited: *The Lion of the Tribe of Judah has overcome*. Another, not inserted here, has a Head of this kind radiated, in his right Hand Ears of Corn, and in his left a Serpent, with Rays also issuing from its Head. The Inscription is unintelligible; and the last Word, ΓΑΥΚΩΝ, which is not in the Rank with the rest, is, it may be, the Name of the Workman. The first Image of this kind ⁵ is represented with a naked Sword, and an Inscription on the Reverse importing, *The Destroyer of Giants*. The second ⁶, inscrib'd *Abraxas*, holds in his Hand a large Palm-branch and a Scroll. The third ⁷ is seated in a Chair.

III. All the following ones have a Lion's Head radiated, and the Body of a Serpent. The fourth ⁸ has on the Reverse the Inscription XNOYBIC. Where it is to be observ'd, that this Inscription *χνβις*, or *χνβις*, often occurs elsewhere, and that sometimes instead of a X, there is a perfect Cross thus †. *Salmasius* thinks this is one of the thirty six Deans, which, according to the Gnosticks, presided over the Zodiack. But may it not as well be suppos'd that the Cross in this place is instead of an A, and that it ought to be read *Ανβις*, *Anubis*, one of the Gods of the *Egyptians*, which so frequently occurs on these Gems? The Inscription upon the fifth ⁹ is remarkable: *φύλαξον ὑγίην* (read *ὑγίην*) *σομαχὸν Πρόκλου*, Preserve in Health the Stomach of *Proclus*; which is a Proof that these Fanaticks gave their Gems or Talismans as Amulets or Charms. The next ¹⁰ has this Inscription, *χνβις Ανβις*, *Chnumis* to *Anubis*. The following ¹¹ Images are Ser-

pents with Lion's Heads in different Situations, with the Inscriptions XNOYBIC and XNOYMIC, and others not legible. A great part of this Plate is full of these Serpents with Lion's Heads.

C H A P. V.

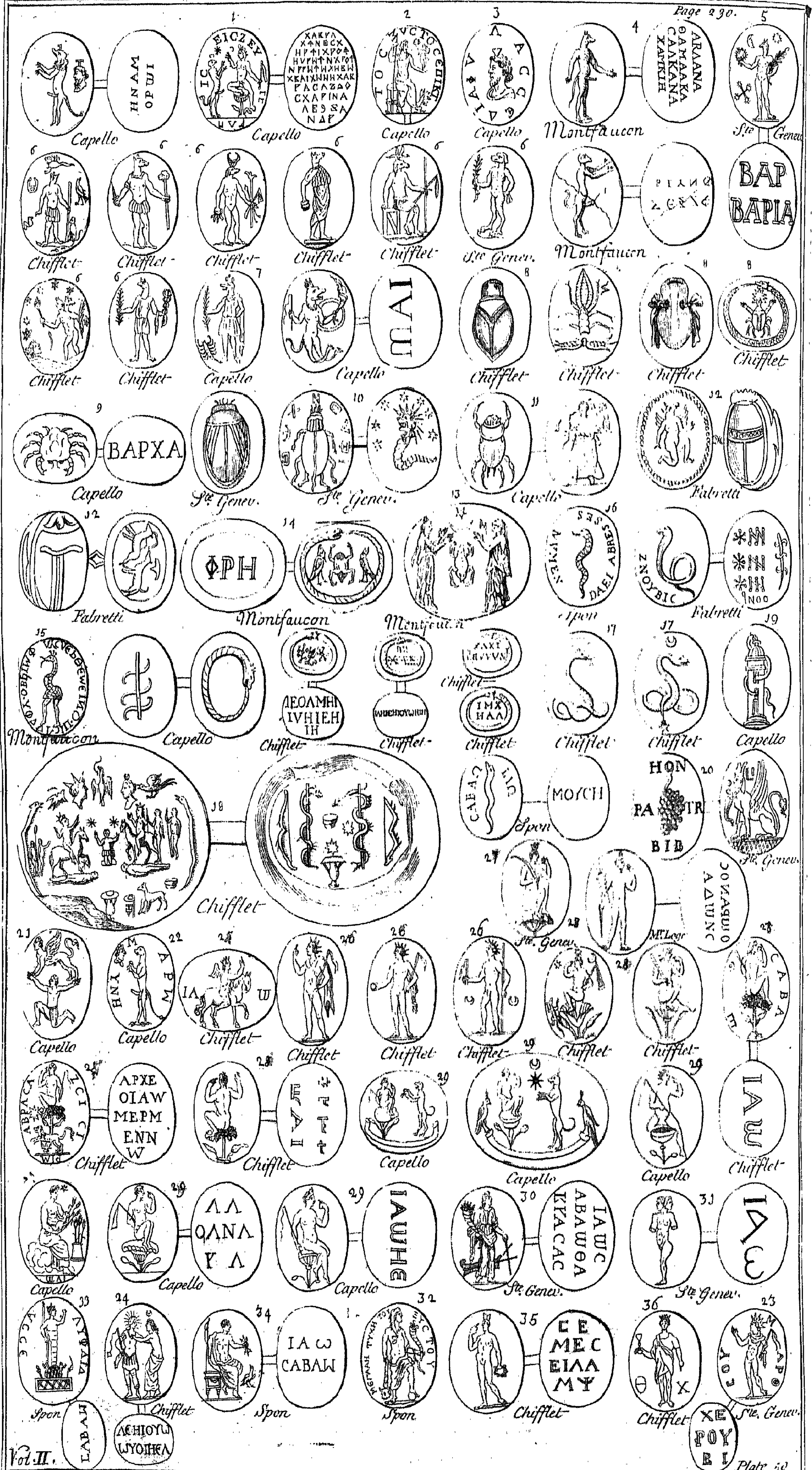
I. The third Class of the Abraxas, with the Figure or Name of Serapis. II. The fourth Class, the Abraxas of Anubis. III. The Abraxas of the Beetle. IV. The great Veneration of the Basilidians for the Beetle. V. Serpents among the Abraxas. VI. Sphinx's and Apes among the Abraxas.

^{12, 13} **I.** ^{L.} **W**E come now to those that have either the Inscription or Figure of *Serapis*. *Chifflet* has given us two or three ¹² of ¹³ this kind, but none of them with any Note or Mark of *Abraxas*. In the following Plate we have one of *Capello's* a *Venetian* Senator, where *Isis* is represented upon the Flower *Lotus*¹, and before her an Ape or the *Cercopithecus*, with the Inscription *εἰς Ζεὺς Σάραπις*, one *Jupiter Serapis*. In the Inscription on the Reverse there is nothing intelligible but the Name *Abraxas*, unless what follows may be thus understood: Give Grace ² to Alexander. Another Image ² represents a *Serapis* holding a *Victory* in his Hand, with an Inscription in *Greek* that can be made nothing of. *Serapis* has here at his Feet the three-headed Dog *Cerberus*, which agrees with what has been before ³ observ'd, that *Serapis* was taken for *Pluto*. The next that follows ¹ has the Head of *Serapis*, with a *Calathus* upon it, and this *Greek* Inscription, *διαφυλάσσει*, *Preserve me*, which confirms what we have said before, namely that these Gems were given as Preservatives. Among these Talismans might perhaps be reckon'd a small Medal of Lead of the Abbot *Seguinus's*, which, on the Reverse, has the Inscription, *φυλάξον*.

⁴ **II.** Others also occur of different Figures, which make the fourth Class of *Abraxean* Gems. The first ⁴ is an *Anubis* from our own Cabinet, with a *Greek* Inscription not intelligible. The second ⁵ is from the Cabinet of *S. Genevieve*, where *Anubis* holds in one Hand a Palm-branch, and in the other a Crown. We dare not offer our Conjectures upon the Word *Barbaria*, that's found on the Reverse. The Figures ⁶ of *Anubis* which follow are taken from *Chifflet*, and ⁷ have no Inscription. The *Anubis* that holds a Palm-branch, ⁷ and has a Scorpion before it, is from the Cabinet of *Capello*.

III. We have before observ'd that the Beetle was introduc'd into the Religion of the *Egyptians*, and this we also find upon these Gems. The *Egyptians*, says *Porphyry* in *Eusebius*, worshipp'd it as the Image of the Sun. Many of these Beetles also occur in the Cabinets, among which ours likewise is furnish'd with some. ⁸ The four first ⁸ were publish'd by *Chifflet*; one of which has the Head of the Sun with his Arms extended. One of these with a Man's Head we have seen above in the *Isack* Table. Many of these Beetles are bor'd through, for Convenience of being hang'd about the Neck, some of which we have in our Cabinet. Such also occur among those that *Chifflet* has publish'd. Some likewise carry an Inscription, ^{9, 10} as that of *M. Capello's* ⁹, and another in the Cabinet of *Genevieve* ¹⁰. Another of *Capello's* is remarkable for the Woman on the Reverse ¹¹, that holds in her Arms ¹² two Children. Two others we have added that were publish'd by *Fabretti* ¹²; but all these differ very much in form, insomuch that some of them might be taken for Insects of another kind, rather than Beetles.

IV. The



IV. The great Veneration the *Basilidians* had the Beetle in, and the Honours they paid it, are express'd in an Image in our Cabinet ¹³, where two Women are seen standing before a Beetle, or some such like Insect, with their Hands lifted up like Suppliants: Above the Beetle is a great Star, which perhaps may signify the Sun, the Beetle being the Symbol of it. In another Image ¹⁴ there are exhibited two Birds with human Heads standing before the Beetle; but this Face of the Gem is of an oval Form, and environ'd with a Serpent biting his Tail. On the Reverse is read *ⲡⲣ* or *ⲡⲉ*, which, as has been before observ'd, signifies in the *Coptick* or *Egyptian* Tongue the Sun.

V. The Serpent or Dragon, which is another Symbol of the Sun, does also often occur in the Gems of the *Basilidians*. The *Egyptians*, according to *Lampri-dius*, speaking of *Elagabalus*, call'd Serpents good Dæmons: For *that Emperor*, says he, *had at Rome little Egyptian Dragons or Serpents, which they of that Nation call good Demons*. We have often seen Serpents with other Figures; but those that follow are in the Gems of the *Basilidians*. The first ¹⁵ we shall exhibit is from our own Cabinet, and is very extraordinary: For it's a Serpent above the Girdle, and a Man below it. The *Greek* Inscription round it is unintelligible. What follows after was publish'd by *Spon* ¹⁶, and has this Inscription, *Numen Dei Abresses*; many more of which are seen in this Plate. Of those two ¹⁷ publish'd by *Chifflet*, the one is crown'd with Rays, and the other has upon its Head a Crescent: Upon the lower part of the Image is a great Star. But nothing is more extraordinary than the next Gem ¹⁸, upon one side of which are two Serpents twisted round a Stake that's fastned in the Ground, with two Bows at the Extremities of each side: The other side is cover'd with Symbols and Mysteries, to penetrate which is next to impossible. The Serpents twisted about the Stake might perhaps denote the brazen Serpent set up by *Moses*. The *Ophites*, who were a Species of Gnosticks of the first Ages, we know had the Serpent in great Veneration, and look'd upon't as their Christ. Nay, they prefer'd it, *Tertullian* tells us, to Jesus Christ, because it had, they said, the Knowledge of Good and Evil. They also add, that it was upon account of these Prerogatives that *Moses* made his brazen Serpent, that all those that look'd upon it might recover their Health. These Fanaticks also said that Christ imitated this Power of the Serpent, when he said, that as *Moses* lifted up the Serpent, so should the Son of Man be lifted up: All which a Gem given by *Spon* confirms, which on one side has a Serpent with this Inscription, *Iao Sabao*, and on the other the Name of *Moses*. The following Gem from the Cabinet ¹⁹ of M. *Capello*, exhibits a Serpent wreathing himself through the Windows of a Tower, and raising its Head above the Arch of the Tower: But this is better understood by the Eye.

VI. Sphinxes and Apes do in like manner occur in these Gems: One of which from the Cabinet of S. *Genevieve* exhibits a Sphinx ²⁰ with Wings, and before it a Serpent: The Ornament of its Head is what's common to *Egyptian* Deities. On the Reverse about a Bunch of Grapes is read this Inscription, HON. PATR. BIB. which, according to F. *du Molinet*, signifies *Honori patris Biberi*, or *Liberi*, to the Honour of Father *Bacchus*: But whether the learned Reader will allow of this Change of *B* into *L*, I know not. Another Gem ²¹ of *Capello's* yet more extraordinary, exhibits the Sphinx standing with his fore and hinder Feet upon a Man's two Hands expanded.

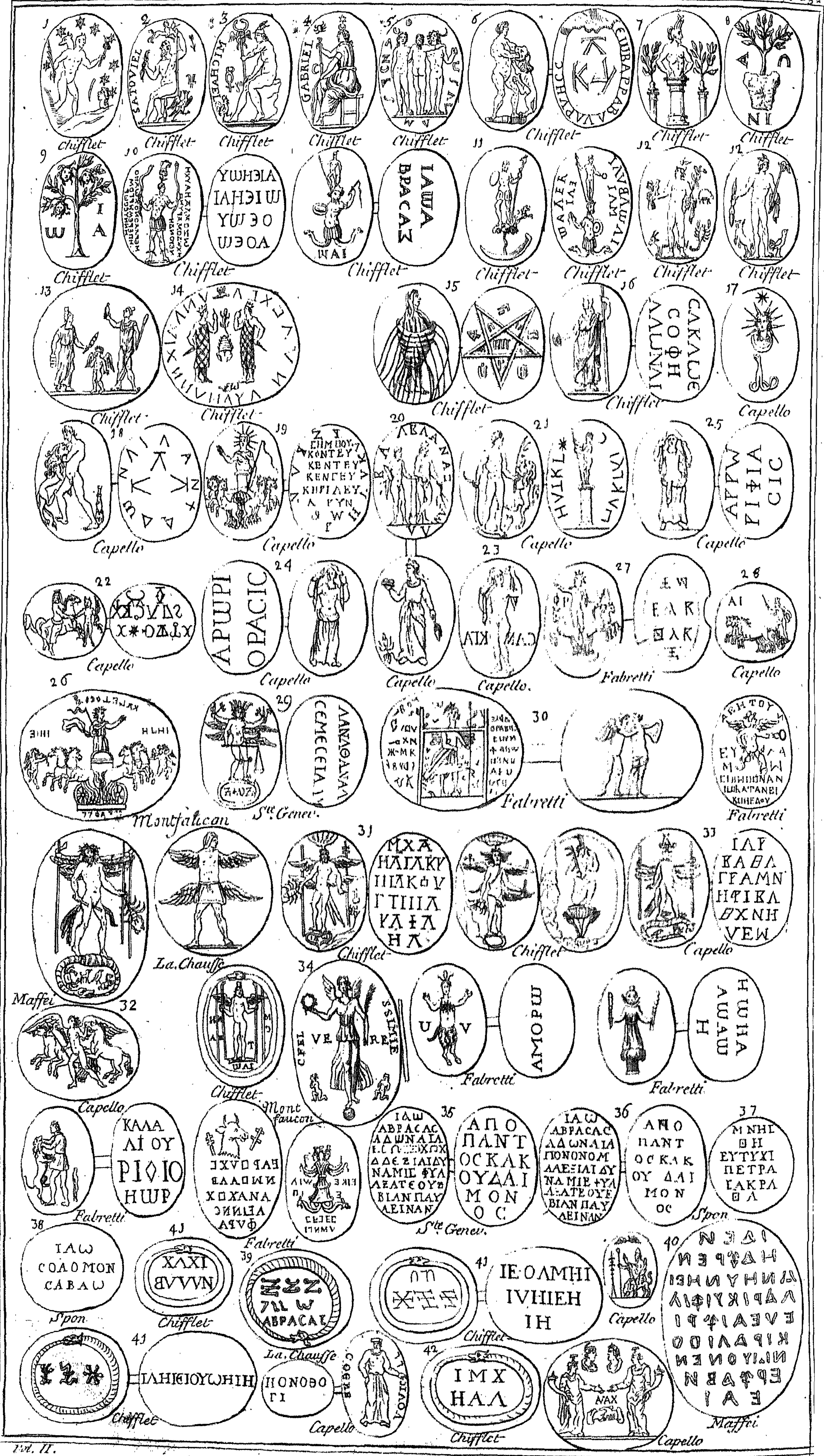
We have before presented you with an Ape from our own Cabinet, with an Inscription upon the Reverse, but unintelligible. That which follows is from the Cabinet of *Capello*, and worships the Head of the Sun ²²: The *Greek* Inscription about it I can make no Sense of. We shall hereafter see Apes accompanied with other Figures.

CHAP. VI.

- I. *The fifth Class, the Abraxas in a human Shape is often the Image of the Sun.*
 II. *Gods of the Greeks and Romans in the Abraxas.* III. *Other Images.*
 IV. *Human Figures with Wings in the Abraxas.*

I. **T**HERE are also *Abraxas*, not a few, of human Form, some of which are Men or Divinities without Wings, others have sometimes two Wings, sometimes four, and sometimes six. The first without Wings, taken from the
 23 Cabinet of S. *Genevieve* ²³, is a Sun with a radiated Head, and a Whip in his Hand to animate his Horses: He has an Inscription about him, but unintelligible, and
 24 on the Reverse the Word *Cheroubi*. For Cherubims and Angels made a part of the Superstition of the *Basilidians*. In another ²⁴ there is seen both the Sun and
 25 Moon. Those Figures of the Sun are found upon many of *Chifflet's* Gems, one
 26 of which exhibits the Sun on Horseback ²⁵, with the Inscription *Iao*. The three
 27 next ²⁶ have the Whip in their Hands. The following Figure ²⁷ is an *Isis* upon the
 28 Flower *Lotus*, taken from the Cabinet of S. *Genevieve*. Many such like occur in
 29 *Chifflet* ²⁸, and among the Gems of ²⁹ *Capello*. In *Chifflet*, one has an Inscription in which is the Word *Sabaoth*, and which is the most common Symbol of all.

II. The two following Figures were taken from the Cabinet of S. *Genevieve*,
 30 one of which ³⁰ is *Fortune*, and the other ³¹ a human Figure with two Heads, but no
 31 Arms: The Inscription in both is *Iao*; but in one there is added two Letters HE.
 32 One of *Spon's* exhibits ³² also a *Fortune* with this Inscription, *Μεγάλη τῇ τῇ Εὐστῆ*,
 33 *The Fortune of Xistus is great*. Another of the same *Spon's* is an *Egyptian* Figure
 34 swathed ³³, with this Inscription round it, *διαβάλασσε*, *preserve, or keep me*, and on
 the Reverse *Sabao*. There is yet another of his, where *Jupiter* ³⁴ is exhibited sit-
 ting, with the Thunderbolt in one Hand, and in the other a Spear: He has an Eagle
 at his Feet, and on the Reverse the Inscription *Iao Sabao*. By the way it is to be
 observ'd that these Fanaticks, who spread themselves thro' *Europe* in the second
 Century, as has been said from S. *Ireneus*, and S. *Jerom*, used among their
 magick Symbols the Names and Figures of the *Greek* and *Roman* Gods, as well as
 of those of the *Egyptians*. Another of *Chifflet's* Figures is an *Harpocrates* hold-
 35 ing a Crown of Laurel ³⁵, on the Reverse of which is inscrib'd *σεμει εἰλαμψε*, *sol*
 36 *resplenduit*. Another of *Chifflet's* ³⁶ is a young Man crown'd, and holding a Gob-
 PLATE LI. let. The two Greek Letters Θ. X. may perhaps signify *Θεὸς Χριστός*, the *God Christ*;
 I but this reading I dare not warrant. Another of his has two Heads ¹, the one of a
 1 Man, and the other of a Dog: Another Head is also on the Ground, and the
 12 whole encompass'd with Stars. The next ² of his has the Figure of *Jupiter*, and
 the Sign of *Sagittarius*, with the Inscription *Satoviel*. In others are seen *Mercu-*
 3, 4 *ry* ³, with the Inscription *Michael*; *Diana* ⁴ sitting with her Bow and Arrow, and
 5 the Inscription *Gabriel*; the three *Graces* ⁵ with an Inscription not legible; *Her-*
 6 *cules* strangling a Lion ⁶, with an Inscription not intelligible, in which is found
 7 the Name *Barabbas*. The following Images exhibite a Man with Horns ⁷ be-
 8 tween two Columns with Branches upon them; the Breast of a Man ⁸, upon which
 9 is a Tree, with this Inscription ACNI; three Heads of Furies ⁹ hanging on a Tree,
 10 with the Word *Iao*; a Man in a military Habit ¹⁰, with a Trophy on his Head, and
 a Serpent in each Hand, with a long Inscription on both sides as unintelligible as
 11 the black Art; a Man armed with a Shield and Spear ¹¹, and standing upon a *Lotus*,
 with a Lion that seems to leap as if to seize upon some Body, which is better seen with
 12, 13 the Eye; two *Mercury's* ¹² with extraordinary Symbols; *Isis* and *Osiris* ¹³ with a winged
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Harpocrates between them; two Men crown'd ¹⁴, and between them some Insects, ¹⁴
with an Inscription not legible; a *Canopus* ¹⁵ pouring out Water on every side, with ¹⁵
magick Characters on the Reverse; a Woman holding a Garland ¹⁶ or Crown, and ¹⁶
a Spear, with an Inscription where the Words *Sabaoth* and *Adonai* are found.

III. In the following Images taken from the Senator *Capello*, there is first
exhibited ¹⁷ a Head of the Sun radiated, with a Serpent underneath; then *Her-* ¹⁷
cules encountering a Lion ¹⁸, with the Inscription *Adonai* on the Reverse; the Sun ¹⁸
mounted on his Carr ¹⁹, and drawn by four Horses, and a magick Inscription on ¹⁹
the Reverse. Another Image has on one side a Man and a Woman ²⁰, and on the ²⁰
other a Woman only. Another Image exhibits a Man ²¹ giving a Palm-branch to ²¹
a Lion, and on the Reverse an Infant upon a Column. Another represents a
Woman crown'd ²², and mounted upon a Sea-horse led by a Satyr. In one of the ²²
three following Gems a Woman is seen ²³ holding a Veil in both Hands, the two ²³
other have upon the Reverse, the one ²⁴ *Αφωρησις*, the other ²⁵ *Αφωρησις*. ^{24, 25}

In one of the following Images the Sun appears mounted on his Carr drawn
by four fine Horses ²⁶, that turn their Heads to the four Quarters of the World: ²⁶
The Horses on each side are led by *Cupids*. Two other Carrs of the Sun ²⁷ are al- ²⁷
so seen, in the last of which ²⁸ the four Horses move directly forward, without turn- ²⁸
ing their Heads as above.

IV. In these Gems human Figures also often occur with Wings, some having
two only, some four, and others six, upon which this Thought presently rose in
my Mind, *viz.* that these *Abraxas* having always relation to the Sun, these Wings
were design'd to denote the Swiftneſs of its Course. The Image ²⁹ with four Wings ²⁹
from the Cabinet of S. *Genevieve*, holding a Ballance, has on the Reverse this
Inscription, *ΑΝΑΘΑΝΑΑ CEMEC ΕΙΛΑΜΨΕ*. the two last Words of which
ſignify, as has been already obſerv'd, that the Sun diſpenſes Light; but what the
fiſt Word means, I know not. Many more of theſe are yet to follow, among
which a *Cupid* and *Pſyche* are ſeen embracing ³⁰, and on the Reverse a winged Fi- ³⁰
gure with Characters that are more unintelligible. In the following Gems we ſhall
only take notice of ſuch as are moſt uncommon: Among which there is one ta-
ken from the Cabinet of *Chifflet* ³¹, which has on the Reverse this Inſcription, *Mi-* ³¹
chael, Gabriel, Cuſtiel, Raphael, which Names are written in a Character that's ſome-
thing extraordinary, but yet familiar to theſe Gnoſticks. Another from the Ca-
binet of M. *Capello* ³² extends its Wings over three Horses. What follows next has ³²
four Arms ³³, four Wings, a Cat's Head, with a certain Character above it, a Ser- ³³
pent and other Inſects under its Feet, and on the Reverse has a great Inſcription, but
unintelligible. Theſe are impenetrable Myſteries, but perhaps it would not be any
great Advantage to know them. The Deſign of the following *Victory* ³⁴ is ele- ³⁴
gant; but whether it may challenge a place among theſe magick Gems, I dare
not poſitively ſay. The other Images will be beſt obſerv'd with the Eye.



C H A P. VII.

I. *The sixth Class, the Abraxas with Inscriptions without Figures; the Use of these Abraxas shewed.* II. *Other Inscriptions.* III. *Jesus Christ represented in the Abraxas.* IV. *Two remarkable great Abraxas; an extraordinary Inscription of an Abraxas; other Inscriptions.* V. *A great Inscription of an Abraxas published by Spon.*

I. **W**E come now to those Stones that have Inscriptions upon them, but no
 35 Figures; of which the first³⁵ is from the Cabinet of S. Genevieve, and
 36 seems to be the same with the second³⁶, with this only difference, that the fourth
 Line of S. Genevieve is mark'd with Points, and not legible, but yet read in *Spon*
Διον ὄνομα, which agrees well with the rest, and makes a good Sense; upon which
 I am inclin'd to think that *Spon* has seen some other Gem, where the Inscription
 was less obliterated. This very remarkable Inscription begins on one Face of the
 Stone, and ends in the other, and runs thus, ΙΑΩ, ΑΒΡΑΧΑΣ, ΑΔΩΝΑΙ, ΑΤΙΟΝ
 ΟΝΟΜΑ, ΔΕΞΙΑΙ ΔΙΝΑΜΕΙΣ ΦΥΛΑΞΑΤΕ ΟΥΕΒΙΑΝ ΠΑΥΛΕΙΝΑΝ ΑΠΟ
 ΠΑΝΤΟΣ ΚΑΚΟΥ ΔΑΙΜΟΝΟΣ; where, in the Word ΟΥΕΒΙΑΝ, there seems
 to be left out an Ι, for it ought to be read ΟΥΕΙΒΙΑΝ. The Sense in *English*
 is thus: *Iao, Abraxas, Adonai, holy Name, propitious Powers, preserve Vibia*
Paulina from every evil Demon: All which confirms that these same *Abraxas*
 were given by the *Marcosians* and *Basilidians* as Preservatives; and that *Iao, A-*
braxas, and *Adonai*, were look'd upon as Cœlestial Powers that were propitious
 37 to Mortals. Another Gem³⁷ has an Inscription in a *Greek* Character, but the
 Words are part *Greek* and part *Latin*, ΜΝΗΘΩ ΕΥΤΥΧΙ ΠΕΤΡΑ ΣΑΚΡΑΘΑ,
 the Sense of which will be difficult to find, unless this be allow'd, *Memineris Eu-*
 38 *tychi petrae sacratae*. A Gem of *Spon's*³⁸ has only this Inscription, *Iao, Solomon Sa-*
 39 *bao*. One of *M. de la Chaussée's*³⁹ has for a Border, as well as many others, a Ser-
 pent biting his Tail, the Inscription of which, except the Word *Abraxas*, is not
 40 legible, no more than another long one upon a Gem publish'd by *Maffei*⁴⁰, the
 Letters of which seem to be magick Characters. The three following Inscriptions,
 41 publish'd by *Chifflet*⁴¹, are likewise unintelligible; for tho' there be a Combination
 of Letters, yet these are sometimes nothing but Vowels, so that it's impossible to
 42 strike out any Sense or Meaning. In another⁴² the Word *Michael* is read, but with
 PLATE the Letters transpos'd. In the following great Inscription¹ a Serpent is seen biting
 LII. his Tail, and making an oval Figure, in which are certain Characters not legi-
 I ble: In the Prayer underneath, which is hardly intelligible, we have made shift
 to read these Words, *Iao, Sabao, Adonai, Semes, Eilam, Zurratel, Kramma,*
Kramma, Camaris. ----- *Michael, Amorarachei, servate me Mæano*. The
 other Face of the Gem has likewise a large Inscription, but then 'tis only a Com-
 bination of Vowels, so that nothing can be understood by it. 'Tis to be observ'd
 that the Word *Amorarachei*, or rather *Amorachei*, which is found after the Word
Michael, often occurs upon these Stones, which makes it probable that it was
 the Name of some great Power of the *Basilidians*.

II. Many Inscriptions are also to be met with on the Stones of this kind that
 2 are in *M. Capello's* Cabinet: Among which the first² has on one Face nothing but
 the Word Ιουλιανός, *Julianus*, which perhaps is the Name of the Person the Stone
 was engrav'd for: On the other Face there are many Words, but not legible.
 3 The next Gem³ has on one side the Word φρόν, which signifies the Understanding
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Vol. II.

Plat. 12.

or Mind, and on the other certain Letters so confus'd, that nothing can be made of them. The following great Inscription ⁴ has certain magick Characters unknown, among which are the Words *Sabaoth* and *Iao* several times repeated: The last Word of the Inscription is διαφύλαξον, *Preserve me*. The Inscription on the other Face is yet larger, but no where intelligible, except where it says that *Iao* gave the Name to *Abraham*, χειρίζμενον ὄνομα Αβραάμ. As to the other Words often join'd to *Iao*, no Sense can be made of them. The next Gem ⁵ has on one side certain Letters combin'd together, and on the other the Names of the four Powers of the Gnosticks, viz. *Sallamaza*, *Bamaiacha*, *Amorachei*, and *Aganachba*. The reading in the Gem is indeed ΑΜΩΡΑΧΘΙ, but that the Θ is there put for Ε, as is frequent in the most ancient Inscriptions, and MSS, is evident from the following Inscription, as well as from many others where the same Name is read. This next Inscription has also on one side ⁶ the Names of four Powers, *Aianachba*, *Amorachei*, *Sammaz* and *Azallab*; and on the other, within the oval Figure made by the Serpent biting his Tail, certain Letters confus'd as above. The following Gem ⁷ has an Inscription, but the Words are not distinguishable.

In the following Images there is one with this Inscription ⁸, ΝΙΚΑΘ ΙΘΙΘ *Isis, thou art victorious*; another ⁹ with the Names of four Powers on one side, *Aianachba*, *Amorachoi*, *Bameasa*, and *Smamat*. Of several others in this Plate there's nothing to be made out besides the Word Απελλα in one of them ¹⁰.

III. There are Gems sometimes found that represent an Anchor, and on each side of it a Fish, with Letters that express the Name *Jesus*; but that these belong'd to the *Basiliidians* or other Hereticks, I dare not affirm, seeing the Fish sometimes occurs as the Symbol of Christians in places unsuspected of Heresy; for Instance, in the Cathedral Church of *Ravenna*. 'Tis much more probable that the next was the Work of Gnosticks: For on one side ¹¹ there is represented a Man naked adorn'd with a radiated Crown, with his left Hand lifted up, and in his right a Whip, and a Star on each side of his Legs: On the other side, after certain Figures that denote Constellations, are these Words read in Letters, partly *Greek* and partly *Latin*: ΕΙΣΥΥC ΧΡΕCΤΥΖ ΓΑΒΡΙΕ ΑΝΑΝΙΑ ΑΜΕ, where the first Word is plainly the Name *Jesus*, a little corrupted, as every one may see. The Figure of the Sun confirms, as has been observ'd, that these Hereticks believ'd that *Jesus Christ* was the Sun.

IV. The next are two *Abraxas* from the Cabinet of M. *Foucault*, and the most extraordinary of any we have seen, both of them being made of the black *Egyptian* Stone call'd *Basaltes*. The first ¹² is five Inches long and three broad, and on the upper part of it has an oblong Square that terminates at the top in a Pediment, not unlike the Frontispiece of a little Temple: In this Pediment is the Name *Iao*, and underneath another Name not very legible, perhaps ΒΡΟΙΝΑΘ: Lower still is a Serpent describing an oval Figure, in which are certain Letters and a Star, and below the Serpent the Name *Abraxas*, under which is another Word not legible. At the right and left of this kind of Frontispiece are two Apes lifting up their Hands towards the Name *Iao*, which they seem to look on with Veneration: Strange Worship, that is paid by Apes! Under the Frontispiece is a Man of a very rude Form, with his Head loaded with *Egyptian* Ornaments, and having the Wings and Tail of a Bird: In his right Hand he holds a Scorpion by the Tail, and in the left a Staff or Sceptre: But all this is magick, and consequently impenetrable, except by the like Art. In this Image are also seen an *Osiris*, a Monster with Serpentine Legs, a Lion, a Crescent, another Animal, an *Isis* upon a *Lotus*, and some Birds. The next is as extraordinary ¹³, and pretty near the same size: The Gem is also the *Basaltes*, and grav'd on both sides; on one of which is a very extraordinary Figure of *Osiris* naked, with his Feet upon the

the Heads of two Crocodiles: Upon his Head he has a larger Head with a *Calathus* upon it, the ordinary Symbol of *Serapis*: With his right Hand he holds a certain Animal by the Tail, two Serpents, and a Basket with a Handle, as it seems, and with all this a large Staff that terminates at the top in a Vase, out of which arises a great Palm-branch, or something like it: Out of this Vase there issues some sort of Liquor that runs into a Cup. In his left Hand he holds all the same things with this only difference, that upon the Vase that's on the top of the Staff, there is a Bird with something upon its Head like a Plume: The other Face is full of Inscriptions, in a Circle of which at the top is read the Word *νοῦς*, which signifies Mind or Understanding, and in the middle of the Gem *Abrafax* and *Iao*, certain Symbols of the *Basilidians* and Gnosticks: The Inscription above is in Characters not legible, except the Word *ISIEIS*, which, as has been before observ'd, may be a Corruption of the sacred Name Jesus: But that is not so certain here as in the preceding Inscription. The Man with the Lion's Head that holds a Serpent with such another Head, was taken from a Gem of these Hereticks. We have here an extraordinary Monster with a Bull's Head and a human Body, and with Inscriptions not intelligible.

V. A Magnet in our Cabinet is as extraordinary as any thing we have met with: 'Tis round and solid, and of an oval Figure, and of the same Size it is here represented: It contains the Names of several of those propitious Powers, *δεξιά δυνάμεις*, or superiour Genii, which the *Basilidians* admitted and oppos'd to the evil Demons, as we have seen before: The Inscription is clos'd with a short Prayer, the nine first Words of which are so many Names of Powers invok'd: The Prayer runs thus,

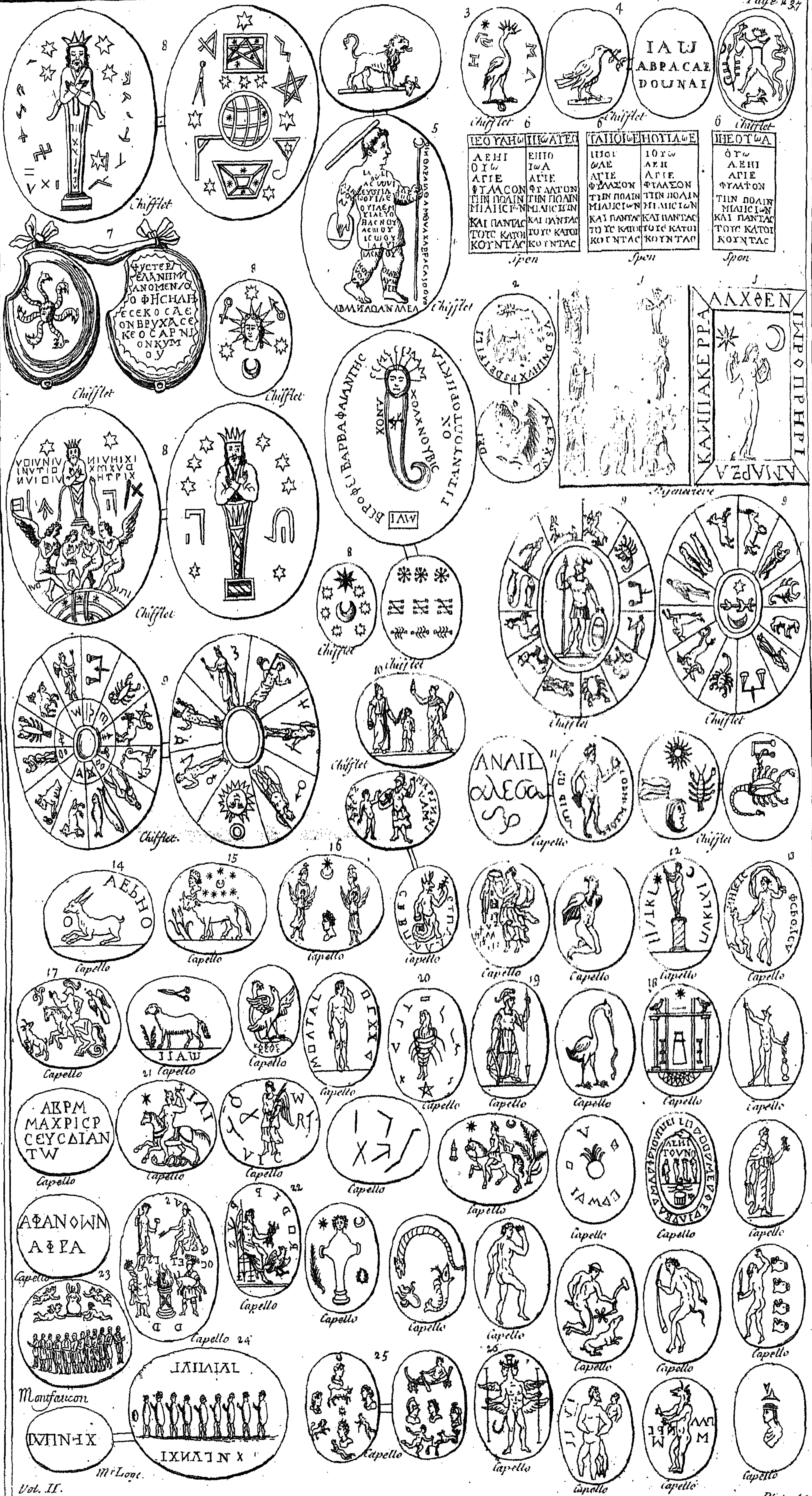
XVΔMAI
ΛΑΧΟΤC
ΑΜΟΛΥΤΑ
ΑΒΡΑΧΑΞ
ΑΚΕΧΕΙΟΧ
ΜΙΘΑΜΑ
ΜΥΟΑΜ
ΕΟΟΜ
ΕΜΟΛ

CHUDMAI,
LACHUS,
AMOLYTA,
ABRASAX,
AKECHEIOCH,
MITHAMA,
MYOAM,
EOOM,
EMOL,

ΠΑΥCATE ΜΟΙ ΤΟΝ ΠΟΝΟΝ ΤΗΦΟΡΟΥΧΗCΕΝ. *Deliver me from my Pains, me that brings (this Gem) Sen.*

These three last Letters, *Sen*, are in all Probability the Beginning of the Name of the Woman that carried this *Abraxas* or *Abrafax*, suppose of *Sentia* or some other Name that begins with the same Syllable.

The following Figure represents a Man upon a Bull, about which are celestial Signs, and an unintelligible Inscription. The next, from the Cabinet of S. Genevieve, has nothing but a Scorpion without Inscription. Another from the same Cabinet is very remarkable: For a Serpent biting his Tail makes an oval Figure, within which is a Table with something upon it not distinguishable, perhaps it may be a flaming Altar: Above that is a Serpent with a Lion's Head that raises it self upon the Folds of its Body, and on each side of it two *Egyptian* Figures: Here are also the seven *Greek* Vowels, ΑΕΗΙΟΥΩ, as in many other such like Gems: The *Greek* Inscription about is unintelligible, but that on the Reverse is something extraordinary, and thus read, *τάσσον* (thus) *τὴν μήτραν τῆς δέινα εἰς τὸν ἴδιον τόπον ὃ τὸν κύκλον τε ἡλεῖ* for *ἡλεῖ*; which is something imperfect, and wants a Word to make the Sense compleat, as *ἀθωύει*, or some such like. The Sense in *English* is this: *Restore the Womb of this Woman to its proper place, thou that govern'st*



vern't the Course of the Sun. 'Tis probable this Talisman was given to obtain Fecundity, or a happy Delivery to a Woman. 'Tis also to be observ'd, that most of these Gems, where the Inscription is intelligible, are Womens Amulets; which is agreeable to what S. Jerom observes, namely that *Mark* and the *Marcofians* seduc'd a great number of Women in *Gaul* and *Spain*, promising to instruct them in the most profound Mysteries of their Sect. Another Gem from the same Cabinet¹ has on one side several *Egyptian* Deities, as *Isis*, *Osiris*, *Orus*, *Anubis*, and another *Osiris* with the Head of a Hawk between two *Minerva's*: On the other side of the Gem a Woman naked is exhibited between the Sun and a Crescent, but the Inscription about it is unintelligible: The Woman perhaps is she to whom these Hereticks made a Present of the Gem. The Medal, of which this is an Impression² sent me from *Italy*, is also taken for a Talisman: It has on one side the Head of *Alexander* cover'd with a Lion's Skin, such as is seen upon Medals inscrib'd *Alexander*. On the Reverse is a She-ass suckling a Colt, and above a Scorpion: The Inscription round it is D. N. IHV XPS DEI FILIVS, *Dominus noster Jesus Christus Dei filius*. The superstitious Custom of carrying the Medals of *Alexander* the Great, as if they had some salutary Virtue in them, was frequent among the Christians of *Antioch*, as is evident from S. *John Chrysostom's* Declamation against that damnable Custom: His Words are these: *What shall we say of those that use Enchantments and Ligatures, and bind upon their Head and Feet brass Medals of Alexander of Macedon? Are these our Hopes? And shall we, after the Passion and Death of our Saviour, place our Salvation in an Image of a Heathen King?* A Bird with a radiated Head³, has round it the Inscription HMAO, which perhaps may mean the Sun; the Hebrew Word for it being *Hema*: This Bird, it may be, is the Phenix, for it is thus represented upon Medals. The Bird with a Branch in its Beak⁴ has on the Reverse the Inscription *Iao, Abrasax, Doonai* for *Adonai*. There is yet another Gem in *Chifflet*, but the Figures are hardly discernable.

VI. But here we have a very extraordinary Amulet⁵, in which a Man is seen cover'd with Letters from Head to Foot; but this we dare not venture at an Explanation of: *Spon* however has explain'd another of them, by translating Greek Letters into Hebrew Words, which we here present you with.

Spon's Explication of such a Figure.

ΙΑΩ Lord
 ΣΑΒΑΩΘ of Hosts.
 ΑΡΒΑΘΙΑ Majesty,
 ΛΟΥΘΑΤ hidden in
 ΟΥΡΗΣ the Light of Fire.
 ΜΑΡΣΑ the Possession
 ΑΛΙΩΘΟ of Divinity.
 ΟΝ ΟΥΡ the Force of Light.
 ΙΑΜΙΧΑΗΛ Michael.

Upon the right Arm,

ΑΒΡΑΜ Abraham.
 ΝΙΚΑΜΑΡ Nicamar.

Upon the left Arm,

ΣΕΣΑΓ Sefac,
 ΣΕΜ the Name
 ΒΑΡ of the Son
 ΦΑΡΑΝΘΗΣ of Pharan.

The Prophet *Jeremiah* calls *Babylon*, *Sefac*.

In the Crown,

ΑΜΟ the Exaltation
ΡΩΜΑ of the People.

Upon the Legs,

ΡΑΦΑΗΛ *Raphael.*
ΙΑΣΟΥΕΛ *Jasouel.*

Raphael signifies the Medicine, and *Jasouel* the Health of God.

ΔΑΜΝΑ Dung
ΜΕΝΕΥΕ of Beauty.

This Explanation is a very bold one, and does not always agree with the *Hebrew* Words in the manner he has thought fit to read them. Nor would it be difficult to find out a better Sense than he has given, by dividing the Words written in a *Greek* Character to make *Hebrew* of them; but such arbitrary Explications would find little Credit.

- 6 To these Images we shall add five Inscriptions 'publish'd by the same *Spon*, which very much resemble the Talismans of the *Basilidians*. These Inscriptions were sent to *Miletus* as an Amulet for the City, as themselves manifestly shew. The first begins with the Word *Jehovah*, taken from the *Hebrew* Word יהוה, after which these Letters are added, ω, α, ε, η, ι, ο, υ. These Vowels are afterwards put at the Head of four other Inscriptions, but in another Order, and confused, which is observ'd a hundred times in these Amulets of the *Basilidians*. After these Vowels in each of the five Inscriptions, the very same Words are always read, viz. φύλασον (and sometimes φύλατει) τὴν πόλιν Μιλησίων ἢ πάντας τοὺς κατοικοῦντας, in *English* thus, *Holy One, Preserve the City of the Milesians, and all its Inhabitants.*

C H A P. VIII.

I. *The seventh Class of the monstrous Abraxas.* II. *A great number of Names of the Powers of the Basilidians collected from the Abraxas.* III. *The Abrasadabra of Serenus Samonicus.* IV. *An Explanation of two leaden Books of the Basilidians.*

- 7 I. **W**E shall here add other *Abraxas* taken from *Chifflet*, tho' we have nothing new to observe upon them. That with a Man's Head, out of which issue seven Serpents, has on the Reverse a pretty long Inscription, which begins with a well-form'd Cross. Now tho' it be difficult to explain it, by reason of its being corrupted, yet this Sense may be made out of it, namely, that the
8 *Serpent had roar'd like a Lion, and is as meek as a Lamb.* The next 'are better discover'd by the Eye, especially those with Planets or Constellations about them.

- Several other of the following Images are also exhibited with Constellations,
9 Planets and Signs, among which three have all the twelve Signs of the Zodiack.
10 The next represents *Isis*, and *Osiris*, with a winged *Harpocrates* between them.

In

In the following Image a Satyr appears¹¹, holding a Mask: The Inscription¹¹ is unintelligible, as well as the next about a naked Man standing upon a Column¹²,¹² and holding a Spear in both Hands: But it is not so with the next after¹³, where¹³ a Woman, that seems to be either *Aurora* or *Diana*, holds a young Man by the Hand, which imports thus much, that she is carrying him on Board a Ship. All that can be learn'd from some of the next Images, may be got by a Cast of the Eye.

The following Images exhibit nothing but what's extraordinary. The first Figure is a Deer¹⁴, with an Inscription not legible: The second is a Bull, with a Man's Head crown'd between its Horns¹⁵: Above the Bull is the Moon with seven Stars. The next represents two winged Genii¹⁶, with each of them a Man's Head in their Hands, with an uncommon Ornament upon it. Below is a Head with a radiated Crown, and a Crescent above with a Star in it denoting the Sun. The Cavalier that comes next seems to be a Hunter in chase of a Stag¹⁷. The other Figures may be learn'd with a Cast of the Eye, except the Frontispiece of the Temple of *Venus* at *Paphos*¹⁸, which is of the same form with what we have seen upon Medals, with a semi-circular Court, where it's reported it never rain'd. We shall pass by *Minerva*¹⁹ and the other Figures, and only observe upon the *Canopus*²⁰ that the Water issues out of it thro' little Holes, having already given his History.^{19, 20}

The following Images are only given to shew the ridiculous Whimsies of these *Basilidians* and *Gnosticks*, where in the first place is seen a Man on Horse-back bearing a Cross²¹; but the Inscription of this, as well as of several others in this Plate, is not legible.²¹

It may indeed be question'd whether all the Gems, whose Images are exhibited below, did belong to the *Gnosticks*, especially that, made either by or for *Rodippus*, where *Jupiter* is represented sitting with a Spear in one Hand²², and in the other the Thunderbolt. In some of these Gems, Processions, as *Apuleius* call them, are represented: Of which kind is that from our Cabinet²³, where twelve Persons are seen marching in a File; and another²⁴ where there are nine, with an Inscription not to be read.^{22, 23, 24}

We have already said that some of these Gems had Inscriptions in *Hebrew* Characters; two of which sort are in our Cabinet, but the Characters are so bad, that nothing can be made of them: In one of them indeed the Word ~~the~~ is plainly wrote, which, if I mistake not, ought to be read *Eloah*, the Name of God.

II. The *Gnosticks* made use of many Names to express their *Cœlestial* Powers or good Angels, which Names are often describ'd in such Characters that they cannot be read; and even when they can, such is the Disposition of them, that the Words can hardly be made out, for want of proper Spaces or other Marks of Separation. But notwithstanding this, we have with some difficulty found out a pretty round Number of them, which it may not be amiss to give a place to, here.

Ablana.
Abraiache.
Abrathia.
Abraxas, or
Abrasax.
Aceceioch.
Adonai.
Aganachba.
Aianacha.
Ainachba.
Amarza.

Amolyta.
Amorachei.
Amorarachei.
Amoro.
Ananael.
Anania.
Anubis.
Aphanoom.
Aphra.
Archeo.
Aroriorasis.

Arroriphasis.
Azallab.
Azebi.
Bamaicha.
Bameffa.
Barcha.
Broinao.
Camaris.
Camkie.
Centeu.
Cengeu.

Cheriden.

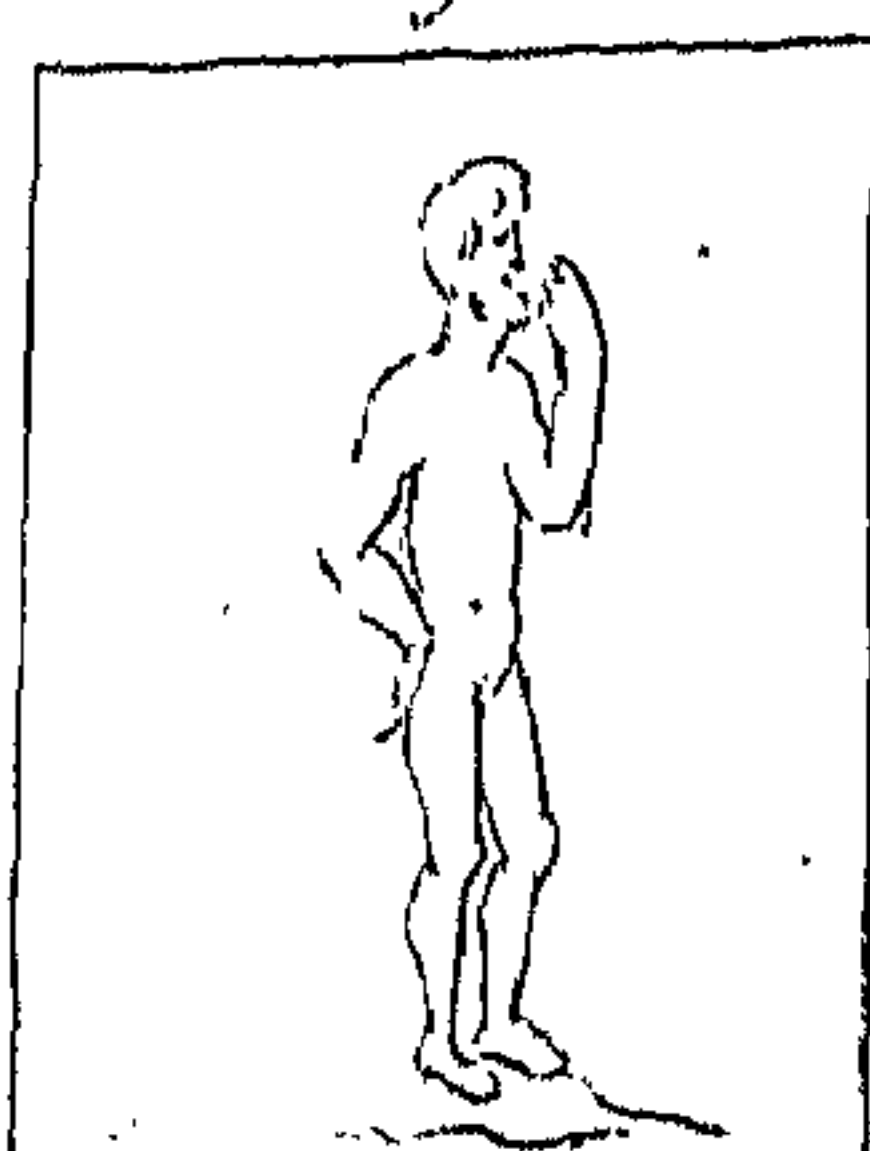
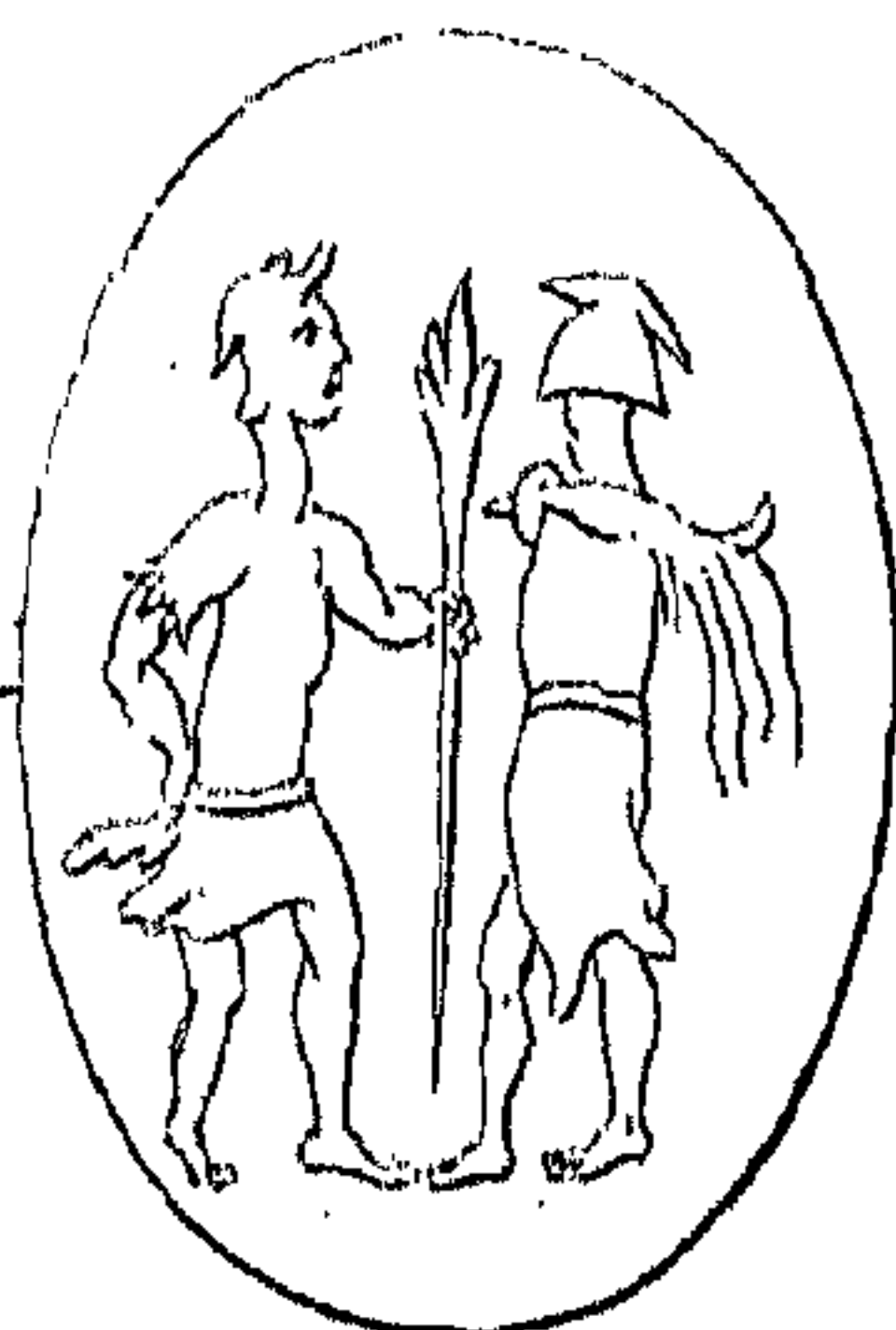
<i>Cherideu.</i>	<i>Lachami</i>	<i>Phrimay.</i>
<i>Cherubi.</i>	<i>Lanathanaa.</i>	<i>Phura.</i>
<i>Chneme.</i>	<i>Lathanaba.</i>	<i>Proforaiel.</i>
<i>Chnubis.</i>	<i>Louthat.</i>	<i>Raphael.</i>
<i>Chnumis.</i>	<i>Lachus.</i>	<i>Sabaoth.</i>
<i>Chudmai.</i>	<i>Maliali.</i>	<i>Salamaxa.</i>
<i>Cocchoni.</i>	<i>Mari.</i>	<i>Salbana.</i>
<i>Combour.</i>	<i>Marfa.</i>	<i>Salomon.</i>
<i>Conteu.</i>	<i>Melpomene.</i>	<i>Sammaz.</i>
<i>Cramacha.</i>	<i>Meneve.</i>	<i>Sancla.</i>
<i>Cramma.</i>	<i>Mermenno.</i>	<i>Satoviel.</i>
<i>Custiel.</i>	<i>Metbi.</i>	<i>Semes.</i>
<i>Damna.</i>	<i>Michael.</i>	<i>Semeou.</i>
<i>Emesie.</i>	<i>Mithras, or</i>	<i>Sesag.</i>
<i>Emol.</i>	<i>Mithrax.</i>	<i>Smamaph.</i>
<i>Eoom.</i>	<i>Moyse.</i>	<i>Sophe.</i>
<i>Gabriel.</i>	<i>Myoam.</i>	<i>Soumartha.</i>
<i>Gabroia.</i>	<i>Nicamar.</i>	<i>Suriel.</i>
<i>Gigantorecta.</i>	<i>Oroi.</i>	<i>Thanalba.</i>
<i>Hema.</i>	<i>Panalba.</i>	<i>Thecnouphi.</i>
<i>Henam.</i>	<i>Pharantes.</i>	<i>Thouth.</i>
<i>Iao.</i>	<i>Pherenphero.</i>	<i>Uriel.</i>
<i>Jasouel.</i>	<i>Phre or Phri.</i>	<i>Yabfoe.</i>
<i>Jouethi.</i>	<i>Phren.</i>	<i>Yessa.</i>
<i>Julion.</i>	<i>Phrer.</i>	<i>Zyrratel.</i>

III. 'Twas also from the same Hereticks, the *Basilidians* and *Gnosticks*, that the Word *Abrasadabra* came, a magick Term formerly made use of to cure the *Semiterian* Agues or Fever, and other Diseases, and which *Quintus Serenus Samonicus*, a *Basilidian* Physician, left among some Verses of his, recommending it to be written several times upon a piece of Paper, retrenching always one Letter until it terminated in a Cone, and then to be tied about the Neck of the Patient, promising Wonders from it: But you have here the Word wrote in the manner mentioned here, and the Directions, in his own Words:

ABRACADABRA
 ABRACADABP
 ABRACADAB
 ABRACADA
 ABRACAD
 ABRACA
 ABRAC
 ABRA
 ABP
 AB
 A

*Inscribes chartæ quod dicitur ABRACADABRA
 Sapius, & subter repetis, sed detrahe summam
 Et magis atque magis desint elementa figuris
 Singula, quæ semper rapies, & cætera figes,*

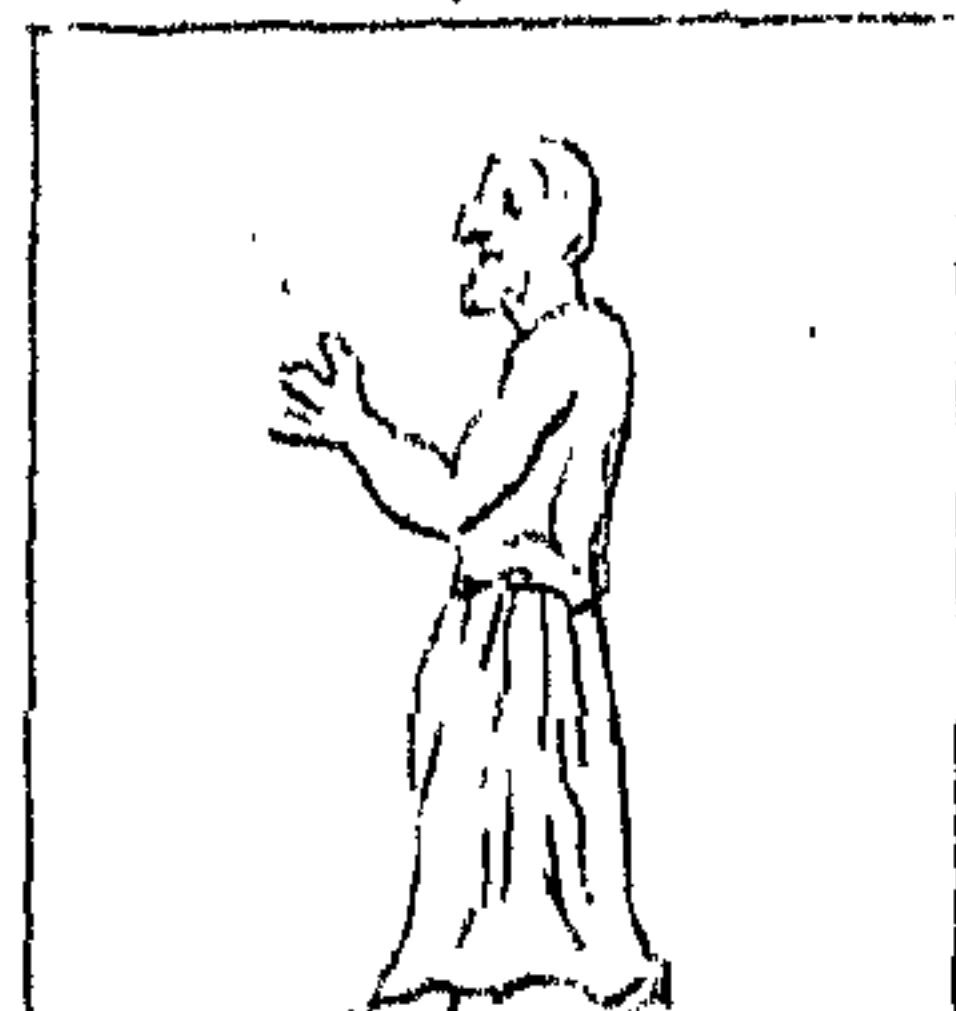
Donec



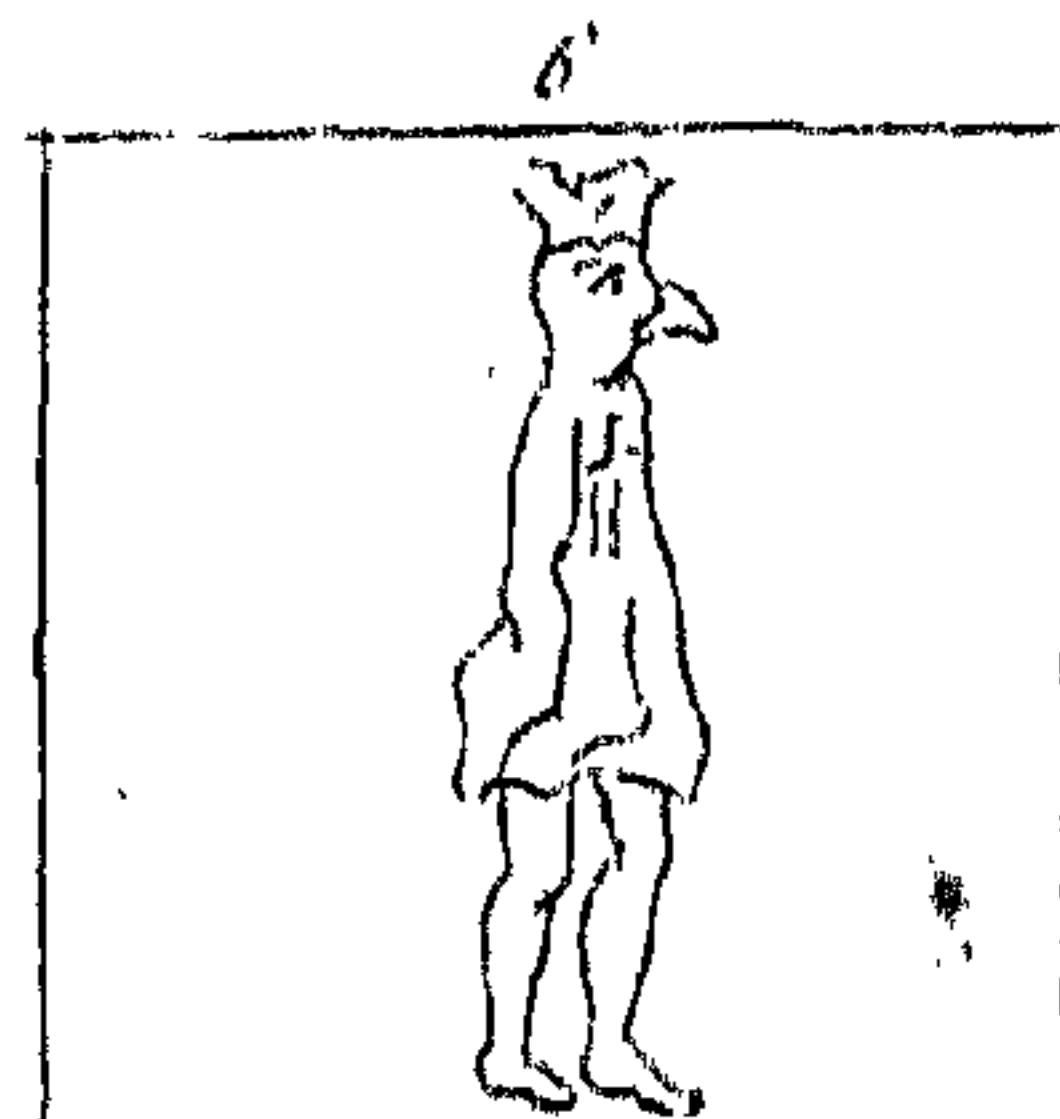
M8LEPYSN
ML CIAFYSC
NIR D^A
AP58EM



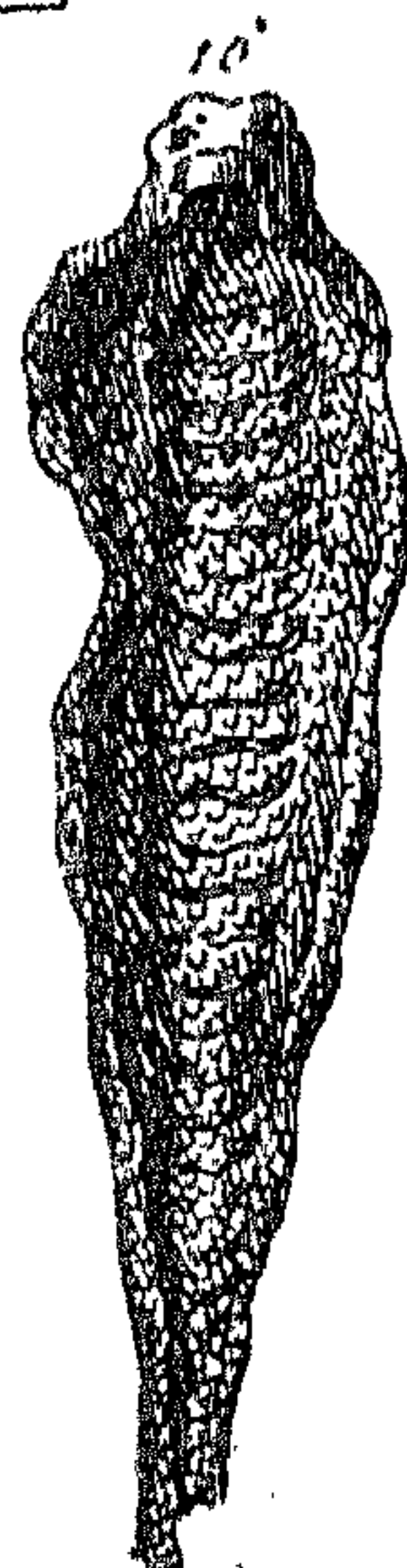
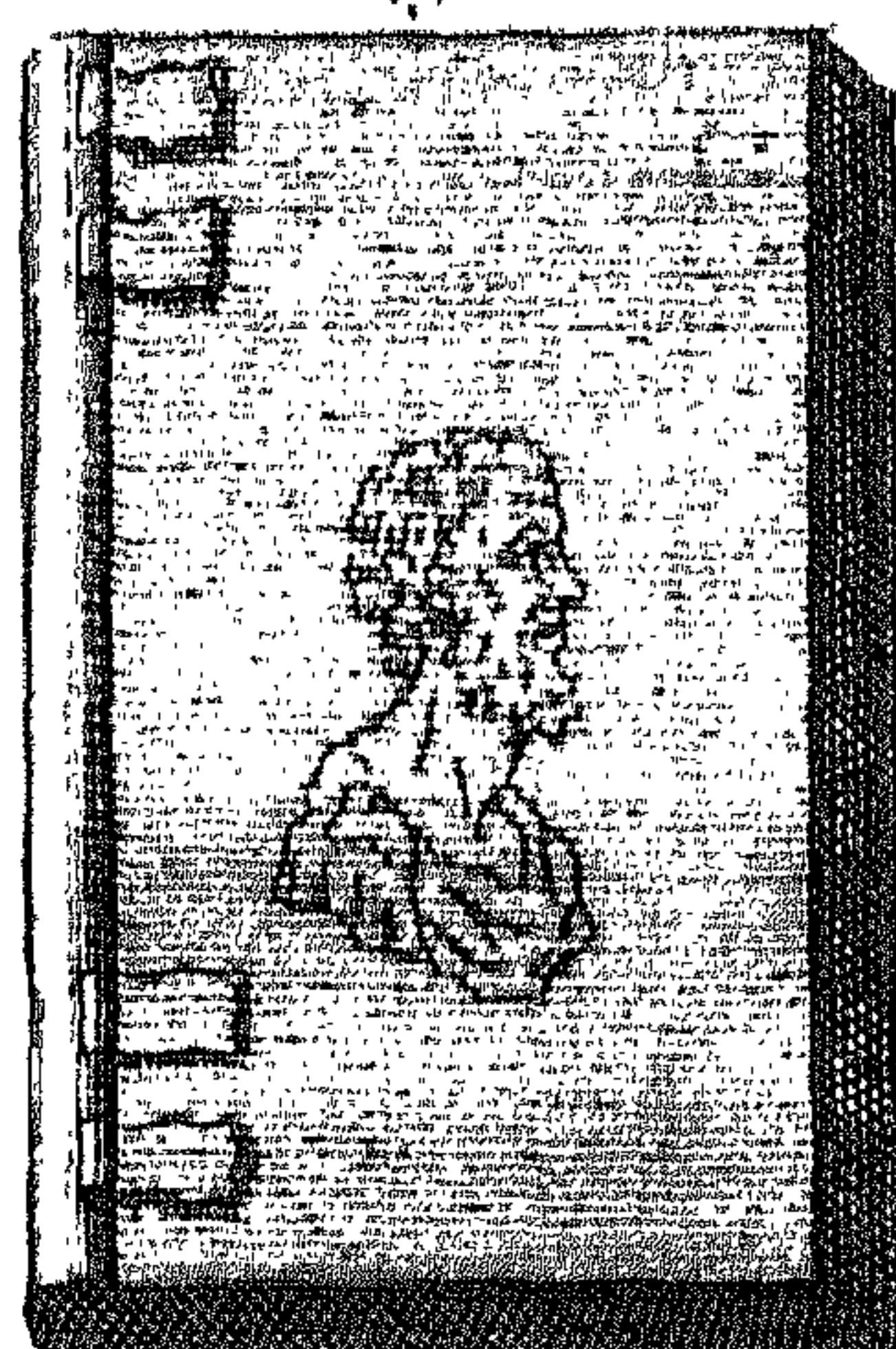
CDIM PER
E PERSON
8 L P C P



ΡΑΠΔΑΛΠΩ
 ΕΙΝΤΡΦΑ
 ΙΘΓΟΝΕ
 ΑΦΕΛΛΥ



УЕНОП
ОКХМА
АДН ОСТ
АЕМ УЕНО



SOLIS INQ. TIS SIMO. S. A. C. R. I. M.
TIT. L. A. D. I. S. F. E. L. I. X. E. T.
C. L. A. D. I. A. H. E. L. P. I. S. E. T.
TIT. L. A. D. I. S. A. G. R. I. S. F. I. L. I. O. R. U. M.
TIT. L. A. D. I. S. F. I. L. I. O. R. U. M. L. I. B. E. N. A. G. R. I. T. O.
C. U. R. I. E. N. S. E. S. D. E. C. O. R. D. I. I.

[illegible]

Donec in angustum redigatur litera conum:

His lino nexis collum redimire memento.

And under these

Talia languentis conducunt vincula collo;

Letheales abigent, miranda potentia! morbos.

This Word seems plainly to be form'd from *Abrafax*, a Name often occurring in those Gems of the *Basilidians* that were given to cure Diseases: Nor have these juggling Tricks ever wholly ceas'd in any Age of Christianity.

The next Gem in this Plate²⁵ exhibits some Signs of the Zodiack: The following²⁶ marks some Agreement made between two Persons. The first Images in the following Plate have been²⁶ either already describ'd, or else are such as do not deserve a Description. PLATE LIV.

IV. It now remains that I make some Observations upon a little Book of Lead, that I bought at *Rome* in the Year 1699, and made a Present of to the Cardinal *de Bouillon*. This Book is of a larger Size than the Figure here² given of it, and not only the two Plates that serve for a Cover, but also all the Leaves, which are six in number, are Lead: In short, every thing about it is of the same Metal. The twelve Pages these Leaves contain, exhibit so many Gnostick Figures, under the four first of which are Inscriptions partly *Tuscan* and partly *Greek*, and all equally unintelligible. The first is the Figure of a naked Man³, with one Hand upon his Mouth, and the other upon his Side. The second⁴ is a Man cloath'd, with one Hand lifted up. The third⁵, is likewise a Man habited in a Tunick, with his Hands, as it seems, lifted up like a Suppliant's. The fourth⁶ hath a Bird's Head. The fifth is a Man with a Cock's Head⁷, and serpentine Legs, holding a Whip in his Hand; of which sort we have already seen several. The sixth⁸ is a Man with a Bird's Head, and his Body all radiated. The seventh⁹ is a Bust of *Serapis*, with a *Calathus* upon his Head. The eighth¹⁰ is a Woman laid upon the Ground. The ninth, an *Egyptian* Figure¹¹ resembling some sort of Insect. The tenth, ¹²a Frog: The eleventh, ¹³a Bird not unlike a Goose. The twelfth, ¹⁴a Woman extending a large Veil all set with Stars. I have already given my Sentiments of a such like Monument in my *Paleographia Græca*, (p. 182.) but shall nevertheless give my Thoughts again in few Words. My Opinion therefore is, that these twelve Figures denote the twelve Hours of the Day; that the naked Man rising out of Bed signifies the first Hour; the Man all radiated with a Bird's Head, the sixth Hour, which is Noon, when the Sun has greatest Force; the Woman with the Veil all cover'd with Stars, the twelfth, or Beginning of the Night, as has been prov'd already in the first Volume: The other Hours of the Day are not so perspicuously denoted: It must however be observ'd, that *Serapis*, which is the seventh Hour, was call'd by the Ancients *ἐπταγράμματος θεός*, the God with seven Letters, because just that number was contain'd in the Name *Serapis* or *Sarapis*, on account of which number seven, it probably was, that he is put here in the seventh place to denote the seventh Hour. The *Basilidians*, who referr'd every thing to the Sun, and reckon'd cccclxv Powers or Angels to preside over the Days of the Year, had also their Angels or Figures to denote the Hours of the Day. F. Bonanni in his *Museum Kirkerianum*, has given us the Figure of such another Book, ¹⁵found in an ancient Sepulchre: The Cover, says he, and Leaves that compose it are all of Lead, and

in each of the Leaves are Letters engrav'd, some *Greek*, some *Hebrew*, some *Tuscan*, and some *Latin*; all which, says he, are unintelligible, as are also the Figures that are on each Leaf. The same Author cites a Passage from *Tacitus*, in which mention is made of such like leaden Table-Books; but he has only given us the Figures of two of the Leaves and the Cover, such as we here represent it. And here I cannot but own my self of the same Opinion I gave in my *Paleographia*, namely, that these leaden Books are the remains of the Superstition of the *Gnosticks*: Nevertheless, I can hardly think they are to be attributed to the old *Basilidians* of the second Century, but rather that they are of a later Age, it being very probable that these Superstitions did not cease all at once, but became extinct by degrees, as it commonly happens to Sects of all Denominations.

B O O K IV.

The Gods of the *Arabians*, *Ethiopians*, *Phenicians*, *Syrians*,
Persians, *Scythians*, and *Germans*.

C H A P. I.

I. *The Gods of the Arabians before Mahomet.* II. *The Gods of the Ethiopians.*

I. **W**HAT Gods the Idolatrous *Arabians* worshipp'd before *Mahomet* does not fully appear. This Account however *Herodotus* gives us of the Matter: 'There's no People in the World, says he, that keeps their Faith or Promise so punctually as the *Arabians*; and the manner of their giving it is this. A third Person interposes between the two Parties that are about to covenant or treat with one another, and with a sharp Stone cuts the Palm of their Hands until they bleed: This done, he takes a Lock of Wool from the Coat of each of them, and dips it in the Blood that issues out of the Wound, with which he anoints seven Stones that are plac'd between them, and while he is doing it invokes *Bacchus* and *Urania*. They believe, continues he, that there are no other Gods but *Bacchus* and *Urania*: They also cut their Hair, because *Bacchus* does so, and shave their Temples, and wear their Hair short and round. *Bacchus* they call'd *Urotalt*, and *Urania* *Alilat*.' *Strabo* says they worshipp'd none but *Jupiter* and *Bacchus*, which is agreeable to what *Arrian* says, that the Gods of *Arabia* were the Heaven and *Bacchus*; where by Heaven may very well be understood *Jupiter*; and as *Herodotus's* *Urania* signifies heavenly, so these Sentiments, which at first sight seem various, may be easily reconcil'd.

The *Arabian* Deity, according to *Stephen of Byzantium*, was call'd *Dusares*, and gave Name both to a high Mountain, and to a People of *Arabia* call'd *Dusarenians*. *Philostorgius* in *Photius* says that the *Homerties*, a celebrated Nation of *Arabia*, were circumcis'd, which Custom they probably deriv'd from their Patriarch *Ismael*, the Son of *Abraham*, and was common to them with the *Ethiopians* and *Troglodytes*: They sacrific'd, says he, to the Sun, Moon, and Demons.

This

This Account we have also in the Acts of *Metaphrastus* in *Surius*, upon the 24th of *October*. *Nilus* in his History of the Massacre of the Monks of Mount *Sinai* tells us that the *Arabians* sacrific'd to the Sun and *Lucifer*. And thus much for what the Ancients have deliver'd of the *Arabians*: Tho' they assure us also that that People paid divine Honours to a certain Tower, which they call'd *Acara* or *Alquebila*, and which they said was built by their Patriarch *Ismael*. The ancient *Arabians*, according to *Maximus Tyrius*, paid divine Worship also to a large four-square Stone, which probably was the very same Stone, that, according to *Euthymius Zygabenus*, resembled *Venus*. But when the *Saracens* embrac'd Christianity, they were oblig'd to anathematise this Stone, which formerly had been the Object of their Worship.

II. *Strabo* speaking of the Religion of the *Ethiopians*, does it in these Words: 'They believe, says he, that there is one immortal God, who is the Cause of all Things, and one mortal Deity, unknown and without Name. They most commonly look upon their Benefactors and Men of Quality as Gods. They believe also that Kings are the Guardians and Conservators of all others, and that private Persons are so of those they confer Benefits upon. Among the Inhabitants under the Torrid Zone, there are some that they reckon Atheists: These hate the Sun, and curse it when it rises, because it scorches and torments them, that they are oblig'd to run and hide themselves in the Fens and Marshes. The People of *Meroe* worship *Hercules*, *Pan* and *Isis*, together with some other barbarous Deity. Some of them throw their Dead into Rivers; but others preserve them at home in great Vessels of Glass, and others again bury them about their Temples in a kind of Coffin made of Potters Earth.

C H A P. II.

I. *The Gods of the Phenicians and Syrians; what the Theraphim of Laban were.*
 II. *Other Deities of that Country.* III. *The God Dagon.* IV. *Different Opinions about him.* V. *The Genealogy of the Gods, according to Sanchoniathon and Philo Byblius.* VI. *Whether there ever were such Authors.*

I. IDOLATRY was very ancient in that large Country call'd *Syria*, which comprehended not only what is properly so call'd, but also *Mesopotamia*, *Phenicia*, and *Palestine*: But as to their Idols, we know of none older than those of *Laban*. These in Scripture are call'd *Theraphim*, and were probably small Statues, such as are seen at this Day in the Cabinets of *Europe*. They kept them in their Houses, and look'd upon them no doubt as a sort of *Lares* or domestick Gods, such as the *Romans* had: The Idols of *Laban* were certainly of this kind, seeing his Daughter *Rachel* hid them under her. Idolatry is therefore no modern Corruption, seeing it was not only in *Laban's* Family, but was even practis'd by his Grandfather *Thare*, the Father of *Abraham*. This impious Worship was also introduc'd into the Family of the Patriarch *Jacob*, through Means perhaps of *Rachel*, which when discover'd, he took all their Idols and Ear-rings and buried them under a Turpentine Tree.

II. Mention is also made in Scripture of other Deities, such as *Beelphegor*, which *S. Jerom* upon the 9th of *Hosea* thinks was *Priapus*, which Opinion *Rufinus* also takes notice of, but without giving his own: But this might be no more than a Conjecture taken from the History of *Beelphegor*, and from the Crime of the
Hebrews,

Hebrews, related in the Book of *Numbers*. As to the Gods of the *Moabites*, *Chamos* and *Beelzebub*, they are only known to us by Name, no more than that other Deity mention'd in Scripture and call'd *Moloch* or *Molech*, unless he may be taken for *Malachbelus*, of whom afterwards. As to that other Deity *Baal*, or *Bel*, so frequently mention'd in Scripture, and whose Worship seems to have been establish'd almost throughout all the East, he is taken for *Jupiter*, for *Saturn*, for the Sun, and for almost all the Deities. Some are of Opinion that it is a general Name, as *Θεός*, *Deus*, and that when join'd to another Name, as in *Phegor*, it means the God *Phegor*; that it is thus also with *Malachbelus*, which signifies the God *Malac* or *Moloch*; for in these oriental Names this Change of Vowels is not to be regarded. As to the Idol of *Micah* upon Mount *Ephraim*, we know no more of it than that he erected it, built a little Chappel for it in his House, appointed a Priest for the Service of it, and that this Idol was from that time honour'd as a Deity in the Tribe of *Dan*.

III. The *Philistines* of *Ashdod*, and *Phenicians* had another God call'd *Dagon*, to whom a Temple was built at *Ashdod*, where his Statue was set up. When the *Israelites* were overcome by the *Philistines*, the Ark of the Covenant was taken: And because it was an Opinion among these Idolaters, that the Gods of the Victors ought to triumph over those of the Conquer'd, they therefore carried the Ark into the Temple of *Dagon*, and plac'd it as a Trophy before that Idol: But coming there on the Morrow they found *Dagon* prostrate before the Ark; which, considering as an Accident, they set up again in its place: But coming again the next Day to the Temple, they found their God *Dagon* a second time prostrate before the Ark of God, with his Head and Hands broken off and separated from the Body. They then acknowledged that the Victory they had obtain'd over the *Israelites*, was far from a Victory of *Dagon's* over the God of the *Hebrews*, as they had before foolishly imagin'd; and of this they were further confirm'd by a grievous Punishment inflicted by God on those of *Ashdod*, and by the Miracle of the Ark's Return to its Place in a Cart drawn by two Cows, without any Person to drive or manage them.

IV. *Philo Byblius*, in his Translation of *Sanchoiathon*, says, that *Dagon* signifies *Siton*, the God of Grain, or Grain it self, as indeed the *Hebrew* Word *Dagan* does: But others pretend that *Philo Byblius* was mistaken, and that the Word *Dagon* comes from the *Phenician* and *Hebrew* Word *Dag*, which signifies a Fish; and further, that the Idol *Dagon* was part Fish, and part Man; in which they are supported by a Passage of *Berosus* in *Eusebius Casariensis*, who, speaking of *Oannes*, says that he had the Head and Body of a Fish, that under that Head there was another, and under the Tail of the Fish the Feet of a Man; which *Oannes*, they contend, was the same with *Dagon*. But without dwelling upon the Etymology of the Word *Dagon*, it seems to me that the first Idea that arises from our reading its Story in Scripture, is, that this God *Dagon* was of a human Figure, and that what is alledg'd against this, taken from *Berosus*, *Porphyry*, *Apollodorus*, and some Rabbins, is very uncertain: For these Writers speak not one Word of *Dagon* by Name, so that it's only upon meer Conjecture that they thus attribute to *Dagon* what those Authors say of another Idol. We know that *Dagon* broke his Head and Hands with the Fall, by which Members we are naturally lead to suppose him of human Figure: We also know, that when any of our Statues chance to fall, 'tis common for them to break in those Parts.

Some say, and those not a few, that Fish were sacred to *Dagon*, and in Veneration among the *Phenicians*. We have also before observ'd, that whatever was the Object of the Worship of any of the known Nations, how vile and contemptible soever it might be, was represented in Figure in the Cabinets of the ancient *Romans*;

mans; and that from thence come all those Figures of *Anubis*, *Apis*, the Beetle, and other pieces of Antiquity, that adorn our Cabinets at this Day. Agreeable to this, we have in the Cabinet of our own Monastery, the Figure of a Fish in Brass, which perhaps might be one of those to whom these superstitious Nations paid divine Honours. But however that be, we shall here exhibit it ¹⁶.

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V. *Philo Byblius* gives us a kind of a Genealogy of the *Phenician* Gods, which, *Eusebius* tells us, he borrow'd from *Sanchroniathon*, a Native of *Beryta*, who liv'd, says he, a long time before the War of *Troy*, and was contemporary with *Semiramis*, and who had, continues he, the Memoirs of *Jerombal*, Priest of the God *Jexo*, who seems to be the *Jehovah* of the *Hebrews*: This *Sanchroniathon*, he says also, dedicated his Book to *Abibal* King of *Beryta*. Thus you have in few Words what *Philo Byblius*, who seems both the Translator and Commentator of *Sanchroniathon*, says of the Gods of the *Phenicians*. That People call'd *Jupiter Beelsamen*, which is to say, the Lord of Heaven. *Vulcan* they call'd *Chrysor*, and gave him also the Name of *Diamichius*. They were of Opinion that *Ilus*, *Cronus* or *Saturn*, *Dagon* and *Atlas* were born of Heaven and Earth. They admitted of the *Titans*, of whom were born *Amyrus* and *Magus*, and of those *Misor* and *Suduc*: This *Misor* had a Son call'd *Tautes*, who is the same with *Hermes Trismegistus* or *Thoth*; from whence comes the Name of the Month *Thoth* among the *Egyptians*: This *Thoth*, they also say, was the first Inventor of Letters. From *Suduc* came the *Dioscuri*, or *Cabiri*, or *Corybantes*, or *Samothracians*: For with this disjunctive Particle it is read in *Eusebius*, where he relates these and many other things from *Philo Byblius*, as if the *Dioscuri* were the same with the *Cabiri*, the *Corybantes* and *Samothracians*: But we have bestow'd a whole Chapter in the first Volume on the *Dioscuri* and *Cabiri*.

VI. The more Learned are of Opinion, that all that *Eusebius* relates from *Philo Byblius*, is nothing but Fable and Imposture, and that there never was such a Person as *Sanchroniathon*. For this pretended Antiquity of *Sanchroniathon* cannot be proved, because, according to the Chronology of *Eusebius*, he was older than *Moses*: Besides, if we may believe *Philo Byblius*, he learnt from another all that he relates of the Antiquity of the *Phenician* Gods. But after all it's suspected that even *Philo Byblius* never existed, any more than *Sanchroniathon*. Nay, some go yet farther, and believe that *Eusebius* was the Person that forg'd both *Sanchroniathon*, and his Translator *Philo*. But this Suspicion I think is ill-grounded, seeing *Porphyry*, as cited by *Eusebius*, speaks of *Sanchroniathon*, and establishes his *Epocha*. And here the Reader will perhaps expect I should give my own Sentiments of this *Sanchroniathon* and his Interpreter. My Opinion therefore in few Words is, that no such Person ever existed; but whether *Philo Byblius* pretended only such a Translation, that he might the better put off his own Fictions, or whether some other Impostor borrow'd the Names of both, seeing there are some that think this *Philo* never existed any more than *Sanchroniathon*, I dare not positively determine.



C H A P. III.

I. *Who Astarte the Goddess of the Phenicians was; esteemed to be Venus Byblia.*

II. *Images of her.*

I. **T**HE celebrated Goddess of the *Phenicians* was *Astarte*, taken notice of in Scripture, and call'd in the *Hebrew* Text *Astoreth*. *Solomon*, who, till that time, had been the wisest and most flourishing of all Kings, was, through an Excess of Complaisance to his Wives, which he had taken from various Countries, and of various Religions, prevail'd upon to adopt the Worship of their Gods. Among these the Scripture makes mention of this *Astarte*, Goddess of the *Sidonians*, who is generally taken for *Venus cœlestis*, but by some for *Juno*, and by some again for another Goddess. *Lucian* says, in his *Dea Syria*, that she was the Moon, and in the same place that she was *Europa* the Daughter of *Age-nor*. She frequently occurs on Medals of *Beryta* of *Cæsarea*, of *Ælia Capitolina*, which was *Jerusalem*, and on those of other Cities thereabouts, and is represented sometimes in a short Habit, and sometimes in a long one. She is also represent-
 17 ed " in a Temple of four Columns, crown'd by a Victory. Another Image of *Astarte*, and more remarkable, is that of *Cæsarea* in *Palestine*, where, crown'd with Battlements, and in a short Robe, she holds in her right Hand a Man's Head, and rests her left upon a Spear: At her Feet is a River, represented by the Figure of a Man, who seems to rise out of the Earth, and holds his Hands up expanded. Now this very well agrees with what *Lucian* says of the *Venus* of *Byblos*, whom Antiquaries think, upon the Authority of *Cicero*, to be the same with *Astarte*, tho' *Lucian* does not say so. For this Author, when he has describ'd the mourning of *Adonis*, which was every Year celebrated in that Country, thus proceeds:
 ' Some are of Opinion that the *Egyptian Osiris* was buried among them, and that
 ' this Mourning and these Ceremonies were celebrated for him, and not for *Ado-*
 ' *nis*, which they build upon this Foundation. Every Year a Head is carried from
 ' *Egypt* to *Byblos*, which is a Voyage of seven Days; all which time the Wind is
 ' favourable, and the Ship carried in a direct Course to *Byblos*, without being
 ' driven towards any other Quarter, which is very wonderful, and shews it to be
 ' under a divine Direction; for thus it is every Year. I was my self also an Eye-
 ' witness of this when I was at *Byblos*, and saw this Head, which was compos'd of
 ' the Leaves of the Plant *Papyrus*, *καρὰ λην ἐθνησάμην Βυβλίην*. There is likewise a-
 ' nother wonderful thing in the Country about *Byblos*, which is this. A River
 ' that rises from Mount *Libanus*, and whose Name is *Adonis*, empties it self into
 ' the neighbouring Sea, and at a certain time every Year becomes of a bloody
 ' Colour, which it also communicates to the Sea for a good way. This Change
 ' happening so constantly, serves the People of *Byblos* for a Signal to begin their
 ' Mourning: For they think that *Adonis* is then wounded on mount *Libanus*, and
 ' that 'tis his Blood that thus stains the River, which also has its Name from him.'
Lucian rejects this Fable, which, it may be, gave Occasion to the Image repre-
 sented upon this Medal. This Head which the Goddess holds, and the River that
 rises at her Feet, and which, under a human Form, extends his Hands towards
 Heaven, may perhaps signify the River *Adonis*.

II. 'Tis also thought that *Astarte* is represented upon some *Tyrian*
 18 Medals. A Reverse of one of *Caracalla* represents her " with a *Calathus* upon her
 Head, holding in her right Hand a Trophy, and in her left a Sceptre. On the
 same side is exhibited a Column, upon which is a *Victory* holding a Crown, as
 if

if to crown *Astarte*: At the Feet of *Astarte* on one side is a small *Silenus*, and on the other a Shell. *Cicero* reckons for a fourth *Venus*, her that's call'd *Astarte*, whose Origin is from *Tyre*, and who is said to have married *Adonis*. *Astarte* is also exhibited in the same manner upon a Medal of the *Sidonians*.

She is in one of these, namely in the Reverse of *Eliogabalus's*, struck at *Sidon*, represented in a Chariot, and her Head radiated like the Sun. In other Medals she has at her Feet on one side a Palm-branch, and on the other a Shell, and in the rest differs nothing from the preceding ones. In a Temple of four Columns, which is on the Reverse of a Medal of *Julia Mamaea*, she has a Centaur on each side. At the Entry of a Temple, represented in a Medal of *Gordian III*, her Bust is seen between two military Ensigns, and at the bottom of the Steps of this Temple is a Lion. There is also another Bust of her upon a Medal of *Salonina*.

A learned Antiquary has given us the following Figure for *Astarte*, " which is a *Venus* holding in one Hand a *Cupid* bending his Bow, and looking on another *Cupid* holding a Torch in the Air: She has upon her Head the Flower *Lotus*, as *Isis* has. But I do not think it certain that the Workman intended this for *Astarte*. There are some who think that *Derceto*, of whom *Lucian* speaks, is *Astarte*: But this *Derceto* is probably the same whom others call *Atergatis*; these Names being subject to many Changes in translating them out of one Language into another. But let us see what *Lucian* says of this *Derceto*, who, after having spoken of a magnificent Temple which was in the holy City, meaning here, as it's thought, *Hierapolis*; 'Some think, continues he, that *Semiramis*, who 'did such mighty things in *Asia*, was the Founder of this Temple; and that she 'consecrated it not to *Venus*, but to her Mother, who was call'd *Derceto*. I have 'also seen an Image of *Derceto* in *Phenicia*, which is very extraordinary: 'Tis 'a Woman from the Waist upward, but from thence downwards terminates in a 'Fish: That however, which is in the holy City, is all Woman.

Thus much of the Deities of *Syria* and *Phenicia*, so little known, and of whom we find nothing but Scraps in the Ancients, which seldom agree together: For I'm not willing to dwell, as some Writers do, upon things we can only reason upon from Conjectures, which serve to very little purpose.

C H A P. IV.

I. *A fine Monument of the Gods of Palmyra, Aglibolus, and Malachbelus.* II. *Aglibolus proved to be the God Sol, or the Sun, and Malachbelus the God Lunus.* III. *Some of the Oriental Nations, and even the Jews, adored the Moon as a Goddess.* IV. *The Inscription of this Monument.* V. *Another singular Monument.*

I. **A**N excellent Roman Monument informs us of two Syrian Deities of *Palmyra*; one of which is the God *Aglibolus*, and the other the God *Malachbelus*; and both of them exhibited with a large Greek Inscription, and one of them with a *Palmyrenian* Character, which is difficult to explain. The Inscription without Figures was publish'd by *Gruter*, (p. 96.) since when *Spon* has publish'd both the Inscription and Figures, from whom it is we have taken ours: But as the Inscription has been since more faithfully copied, the Lines and Size of

²⁰ of the Character being preserv'd, we shall therefore give it ²⁰ as it was sent us engrav'd from *Rome*, where it was done with all possible Exactness. And here it may not be improper to advertise the learned Reader that this Marble, which was formerly in the Gardens call'd *Horti Carpensēs*, is now in those of the Princes *Justiniani* near *S. John Lateran*.

²¹ II. These Deities are represented ²¹ in the Frontispiece of a Temple, supported by two Columns of the *Corinthian* Order. Between the two Figures is a Tree, suppos'd to be a Pine. On the right side of the Tree is the God *Aglibolus*, who appears to be a young Man habited in a Tunick, girt about the middle, so that it falls not quite so low as the Knee: Above the Tunick he has on a kind of *Palium*, and in his left Hand holds a short Staff or Scroll: The right Arm is broken. On the other side of the Tree is the God *Malachbelus*, represented as well as the other like a young Man: He has a radiated Crown upon his Head, and is cloath'd in a military Habit, with the Robe above it call'd the *Paludamentum*: Upon his Shoulders is a Crescent, whose two Horns hang over on each side: In the left Hand he holds a Staff or Sceptre, and on the same side there is seen the Handle of a Sword: The right Hand he advanc'd towards the Pine-tree in the middle, but it is now broken off and fallen. The *Greek* Inscription we are going to explain, teaches us nothing more than the Names of those Deities, without informing us what the *Palmyrenians* understood by them. As it appears to me beyond Controversy, that *Malachbelus* is the God *Lunus*, therefore I think the Figure at his right Hand to be the Sun, and that the whole Image exhibits the Sun and the Moon, which the *Palmyrenians* worshipp'd under the Figures of these two young Men. We have already shewn, under the Article of the God *Lunus*, that several Nations, especially the Eastern, made the Moon of the masculine Gender; and therefore it is that in *Lampridius* the God *Lunus* is spoken of as a Male. *Spon* thinks, and not without Reason, that in this Name *Aglibolus*, the two last Syllables *bolus* are the same thing as *belus* in the following Name *Malachbelus*: For, as we have already observ'd, when these oriental Names are translated into *Greek* or *Latin*, no regard is had to the Vowels; so that *Baal*, *Belus*, and *Bolus* will be all the same thing: *Bolus* therefore will be the same as *Belus*, and *Belus* is thought to be the same as *Belenus*, whom the *Gauls* and *Aquileiensēs* took for *Apollo* and the Sun. 'Tis however much more certain that *Malachbelus* is the God *Lunus*, as well as another in this Plate, he having all the Marks of him, as may be seen in the first Volume. The Crown and Sceptre denote also the Dignity of King, as the Name *Malachbelus* is expressive of it, which signifies Lord and King.

III. Some Eastern People about *Palestine* ador'd the Moon as the Queen of Heaven: Which Impious Worship the *Jews* adopted, and were reprov'd for it by the Prophet *Jeremiah*, who does it in these Words, as spoke by the *Jews*, *Let us sacrifice to the Queen of Heaven, and pour out our Drink-offerings unto her*, (Chap. 44. v. 17.) Those worshipp'd the Moon as a Goddess, whereas others worshipp'd it as a God. What *Herodian* says of the Emperor *Aurelian*, may have some relation to this: 'He built, says he, a magnificent Temple to the Sun, and enrich'd it with precious Gifts brought from *Palmyra*: He set up also in this Temple Statues of the Sun and *Bel*.' These Statues were probably brought from *Palmyra*; and as the Inscription to be explain'd declares that *Aglibolus* and *Malachbelus* were tutelar Deities of the Country, *Dii patrii*, it's probable those Statues of the Sun and *Bel* were pretty much the same with these. But we come now to the Inscription, the Sense of which is this.

IV. Titus Aurelius Heliodorus Hadrianus, Palmyrenus the Son of Antiochus, has offer'd and consecrated at his own Expence to *Aglibolus* and *Malachbelus* his Country's Gods, this Marble, and a little Statue of Silver, for his own Safety, and

and for that of his Wife and Children, in the Year five hundred forty seven, in the Month Peritius, or February. The Year is set down according to the *Epocha* of the *Seleucidæ*, which falls in with the Year of Christ 234, in the Month of February. Under the Greek Inscription, of which this above is the Sense, is another in a *Palmyrenian* Character, which is probably no more than a Repetition of the Greek one. *Samuel Petit* attempted to explain it in the Year 1632. But his Explication is almost as obscure as the Inscription it self, and rejected by the Learned as a thing done at a venture and by guess. For tho' neither the Language nor the Writing of the *Palmyrenians* be understood, yet it is possible to prove by certain Combinations of Letters which are often repeated, that this Author, otherwise skill'd in the Oriental Tongues, either intended to deceive the World, or was deceiv'd himself.

We here give the Reader another Image ²² very much like the last, taken from the *Justinian* Gallery. If we consider the Design indeed this will be found very different from that given by *Spon*, tho' it represent the same thing: The Sculpture of this is likewise far more elegant. In the Frontispiece of the Temple here are no Columns, but Pilasters. *Aglibolus* and *Malachbelus* also are here Hand in Hand, whereas in *Spon's* Image they could not be so, tho' their Arms were whole, as appears by their Position. *Malachbelus* in this Image holds a Dart or Spear, but in *Spon's* it's plainly neither one nor the other that he holds. He is in this with his Feet dress'd, but in *Spon's* he is barefoot. But after all, if we consider that the Persons that made Drawings for *Spon*, were not always the most accurate, and that this Monument is reckon'd among those of the *Justinian* Princes, we may have reason to suspect that *Spon's* Image is a Copy of this very Monument, only very inaccurately and negligently taken.

V. To this Monument we shall here add another from *Rome*, which has the Form of an Altar with four sides, each of which exhibits a different Image. The principal Face, ²³ at the bottom of which is a *Latin* Inscription, represents a Busto with a radiated Head plac'd upon an Eagle. This Inscription, which you have as follows, shews it to be an Image of the Sun:

Soli sanctissimo sacrum
Tiberius Claudius Felix &
Claudia Helpis &
Tiberius Claudius Alypus filius eorum
Votum solverunt libens (sic) merito
Calbienses de Cohorte tertia.

In *English* thus: 'Tib. Claud. Felix, Claud. Helpis, and Tib. Claud. Alypus their Son, have willingly accomplish'd their Vow to the most holy Sun, as their Duty was: The *Calbienses* of the third Cohort.

The second Face ²⁴ is more remarkable than this: For upon it there are exhibited four winged Griffins yok'd to a Chariot, which a young Man is mounting, who by his Air and Habit exactly resembles *Aglibolus*, of whom we have been speaking. This Youth is crown'd by a *Victory*, and is without doubt the Sun. Underneath the Sun and Chariot is an Inscription of three Lines, which is either *Palmyrenian* or *Syriack*, and as difficult to be explain'd as the former: From hence however it appears that the Deity here represented is either *Palmyrenian* or *Syrian*, as well as from his Juvenile Form and Habit. Another Face ²⁵ exhibits the Head of a Man veil'd, and besides it a Sickle. This it may be is *Claudius Felix*, the Person that accomplishes the Vow. The fourth Face ²⁶ of the Marble exhibits

exhibits a Pine-tree, which is a further Confirmation that this is the same God that is represented in the preceding Image, because the Pine-tree, with many other Resemblances of what's here, do there also occur.

CHAP. V.

I. The Gods of the Persians and Medes, from Herodotus and Strabo. II. Difficulties concerning Mitra, the Venus of the Persians. III. The Sacrifices of the Persians, according to Herodotus.

I. **W**E meet with nothing concerning the Religion of the *Persians* and *Medes* more ancient than what *Herodotus* relates in his *Clio*, (*Chap. 1. 31.*) ‘They have neither, says he, Statues, Temples, or Altars; nay, they think it Madness to build any; seeing they do not think, as the *Greeks* do, that the Gods are of human Original. They ascend to the highest Mountains to sacrifice to *Jupiter*, for they thus call the Circuit of Heaven: They sacrifice also to the Sun, Moon, Earth, Fire, Water and Winds, and anciently sacrific’d to no other Gods.’ By this Relation of *Herodotus* it appears that the World and all its Parts, were of old the Object of the *Persian* Worship. ‘But they have learnt since, continues he, from the *Assyrians* and *Arabians*, to sacrifice to *Urania* or *Venus Coelestis*. The *Assyrians* call *Venus*, *Mylitta*, the *Arabians*, *Alita*, and the *Persians*, *Mitra*.’ To this he adds, that the *Medes* were of the same Religion with the *Persians*; but herein many Authors think *Herodotus* mistaken, and that it is not true that the *Persians* ever call’d *Venus*, *Mitra*. *Strabo* also, who copies him in many things, seems in this desirous to correct him. ‘The *Persians*, says he, erect neither Statues nor Altars, but sacrifice in high Places, believing Heaven to be the same with *Jupiter*: They worship the Sun, which they call *Mithra*, and pay divine Honours to the Moon, *Venus*, the Fire, the Winds, the Earth and the Water: They sacrifice in a clean Place with Prayer, and produce a Victim crown’d: After the *Magus* has distributed the Flesh into Portions, every one takes what’s allotted him, no part being set aside for the Gods, nothing, as they say, being acceptable to them but the Soul of the Victim: Some indeed throw into the Fire part of the Caul that encloses the Intestines: They chiefly sacrifice to the Fire and Water, laying upon the Fire dried Wood without the Bark, upon which they put the Fat: This done, they pour Oyl upon the Wood, and then light the Fire, not blowing, but only gently fanning it: For if any one blow it, or throw in any dead or dirty thing, it’s a capital Crime. The Sacrifice of Water is perform’d in this manner: They repair to a Lake, or River, or Fountain, and make a Ditch to cut the Throat of the Victim in, taking great Care that the neighbouring Water be not stain’d with the Blood; for that, they think would pollute it. After this they lay the Flesh upon Myrtle and Laurel, which the *Magi* set Fire to with little Sticks, pouring out their Libations of Oyl mixt with Milk and Honey, not upon the Fire or Water, but upon the Earth. They then make their Incantations, which last a long time, holding in their Hands a little Bundle of small Tamarisks. The *Cappadocians* have a great number of *Magi*, call’d by them *Pyræthi*, and many Temples of *Persian* Gods: These use no Knife in killing their Victims, but knock them down with a Club, as with a Mallet. They have great Enclosures, which they call *Pyræthia*, in the middle of which is an Altar, where-

on

‘ on the *Magi* keep a great quantity of Ashes, and a continual Fire. There they
 ‘ enter every Day, and make their Incantations for the Space of an Hour, holding
 ‘ a Bundle of Rods in their Hands, and wearing on their Heads hairy Turbants
 ‘ (*tiaræ*) that fall down so low as to cover their Lips and Cheeks.

II. I will not affirm that *Herodotus* was mistaken, in saying that the *Persians*
 call’d *Venus Mitra*; because that from his Time to *Strabo* was so long an Interval,
 that many Changes might have happen’d among the *Persians*, both with respect
 to the Worship and Names of their Deities. ’Tis very certain the *Persians* call’d
 the Sun *Mithras*, and worshipp’d him as a supream God, as well as the Fire, which
 they also call’d *Mithras*, and paid divine Honours to; notwithstanding what a
 certain learned Man has lately asserted, namely that the *Persians* paid no more
 than a civil Worship to *Mithras* and the Fire, which is sufficiently confuted by the
 Testimony of a great number of Authors. We have no occasion to go to the
 modern *Persians* or their Writings, to learn what the Sentiments of the ancient
Persians were concerning their God *Mithras* and the Fire; we need but consult the
 ancient Greek and Latin Writers.

III. But to return to *Herodotus*: ‘ The Sacrifices of the *Persians*, says he, are
 ‘ thus made: They neither erect Altar, nor make Fire; nor have they Libations
 ‘ among them, or Minstrels, or Crowns, or Flower: But he that offers the Sacrifice
 ‘ leads the Victim to a pure or clean place, and invokes the God to whom he sacrific-
 ‘ es, wearing a *tiara* crown’d with Myrtle. The Sacrificer is not allow’d to pray
 ‘ singly for himself, but for the King and whole Nation in general, in which
 ‘ himself is comprehended. After he has dress’d the Flesh of the Victim, and cut
 ‘ it into many pieces, he takes some of the tenderest Grass, as Trefoil for Exam-
 ‘ ple, and spreads it, and then lays the Flesh upon it. This done, a *Magus* comes
 ‘ to sing the *Theogonia*, a kind of Song in use among them: Nor is it permitted
 ‘ them to sacrifice without one of the *Magi*. A little after the Sacrificer takes a-
 ‘ way the Flesh, and disposes of it as he thinks fit.’ The Sun was had in so great
 Veneration among them, that when a Man was smitten with a Leprosy, or any
 other shameful Disease, they fancied it was a Punishment inflicted on him, for
 some Offence committed against the Sun. They had the Fire also in the same Es-
 teem, looking upon it as a God, and for that Reason they never burnt their
 Dead, believing it a Profanation of the Deity.

C H A P. VI.

I. A Modern Author refuted for asserting the Ancient Persians were of the true Re-
 ligion. II. Passages out of Authors, concerning the Religion of the Persians.
 III. Celsus’s Account of the Mysteries of the Persians. IV. A Passage of Dioge-
 nes Laertius. V. Zoroaster, according to Plutarch, admitted two Principles.

I. **T**HE modern Author lately mention’d, who is very well skill’d in the Ori-
 ental Languages, will needs have it, that the ancient *Persians* had a right
 Notion of the Deity, whom they believ’d to be but One; that indeed they admit-
 ted two Principles, the one uncreated, and the other created, which was the
 World; but that the Worship they paid to the Sun and the Fire was no more than
 a civil Worship. This he founds upon the Credit of the modern *Persians*, who
 preserve, as he pretends, the ancient Religion, and of the Books found among
 them.

them. But it's easy to judge, by what the same Author afterwards relates of the Traditions of those *Persians*, how little Credit is to be given to them. They are of Opinion, says he, that their Religion is deriv'd from *Abraham*, and that *Zoroaster*, whom they look upon as their Legislator, drew it from that Source: But who is there that believes that this Tradition was transmitted from the ancient *Persians*? Is it not evident that what this People say of *Abraham's* being their Legislator, they borrow'd either from the *Jews* or *Mahometans*? Nor can it be doubted but both their Religion and Traditions have suffer'd considerable Change in the Course of so many Ages, and that what they pretend to have receiv'd from their *Zerdust* or *Zoroaster*, must either have come to them from the *Jews* or *Mahometans*, or Christians, or from all together. They believe the World was created at six times, which is a Corruption of the *Mosaick* Account of the Creation in six Days. They say also that God created one Man and one Woman, from whom all the rest of Mankind are descended. They hold many terrestrial Gardens or Paradises, an universal Deluge, and acknowledge *Moses* and *Solomon*: But it will be hard to perswade our selves that the ancient *Persians* in the Days of *Cyrus*, and the first Kings his Successors, believ'd all this. 'Tis much more probable, that in so long a Succession of Ages, Commerce with so many different Nations, and especially with those above mention'd, had brought no little Change into their Customs and Religion, not that the ancient *Persians* were instructed in the true Religion from the Books of *Moses*. The universal Testimony also of ancient Authors confirms this, all agreeing that the *Persians* worshipp'd both the Sun and Fire under the Name of *Mithras*: And when the Worship of this Deity was carried from *Persia* to *Greece* and *Rome*, where all the Gods of foreign Nations were adopted, *Mithras* pass'd as a God, had Temples built, and Sacrifices offer'd to him. Thus whatever Deference we pay to the Author of *the Religion of the ancient Persians*, for his Erudition, and Skill in the Oriental Languages, yet we chuse rather to follow the universal Opinion, than this novel one that has so little to support it. Nor can we help thinking it more reasonable to believe, that the *Persians* of the middle and later Ages have suffer'd considerable Change in their Religion, which seems sufficiently prov'd from what has been said, than to contradict all Authors both sacred and profane, who, with one Voice, assert, that the *Persians* did worship the Sun and Fire.

II. We have already cited the Passages of *Herodotus* and *Strabo*, who say almost the same things of the *Persians*, but especially that they worshipp'd the Sun and Fire. *Xenophon* also relates of *Cyrus*, that he sacrific'd to *Jupiter* and to the Sun; and *Herodotus*, that *Xerxes* pour'd his Libations into the Sea at the rising of the Sun, praying to that Star to avert all Misfortunes that might hinder him in his Design of adding *Europe* to his Empire. *Porphyrus*, in his Commentary upon the Grot of the Nymphs, says that *Zoroaster* consecrated in the Mountains of *Persia*, a Cavern, out of which issued many Fountains, to the Honour of *Mithras* the Father and Author of all things. Him *Hesychius* calls the first of the Gods. *Quintus Curtius*, speaking of the March of *Darius* against *Alexander*, says, that he invok'd the Sun, *Mithras*, and the sacred eternal Fire. *Justin* says that the *Persians* believ'd the Sun to be the only God, and look'd on Horses as sacred to him. He farther relates, that *Artaxerxes Mnemon* made *Aspasia* Priestess of the Sun, by which she was oblig'd to perpetual Continence. *Clemens Alexandrinus* writes, that to avoid one Error, they fell into another: 'For, says he, they do not pay divine Honours to Wood and Stone, as the *Greeks* do; nor to the *Ichneumon* and *Ibis* with the *Egyptians*; but to Fire and Water, as Philosophers. After a long Series of Years, however, they worshipp'd, as *Berosus* shews in the third Book of *Chaldaicks*, the Statues of Men, which Worship was introduc'd

‘duc’d by *Artaxerxes* the Son of *Darius*, and Father of *Ochus*. He it was that first erected at *Babylon*, *Susa*, and *Ecbatane* the Statue of *Venus Tanais*, and taught by his Example the *Persians*, *Bactrians*, the People of *Damascus*, and of *Sardis*, that she ought to be honour’d as a Goddess.’ *Clemens Alexandrinus* seems here to disagree with *Herodotus*, who says, that in his Time the Worship of *Venus* had pass’d into *Persia*: But as *Herodotus* does not say that she had Statues erected to her then, but, on the contrary, denies that the *Persians* had any; it follows that her Worship was first introduc’d, and after that the Use of Statues.

III. I must not here pass by what *Celsus* says, as cited by *Origen*. ‘We find, says that Philosopher, some Shadow and Footstep of all this in the Doctrine of the *Persians*, and in their Mysteries of *Mithras*: For there we find a Symbol of two Coelestial Periods, namely of the fix’d Stars and Planets, and of the Passage of the Soul through these: This Symbol is a very tall Ladder, which reaches to the eighth Gate: The first Gate is of Lead; the second, of Tin; the third, of Brass; the fourth, of Iron; the fifth, of Copper; the sixth, of Silver; and the seventh, of Gold. The first they attribute to *Saturn*, pretending that Lead denotes the Slowness of that Planet’s Course: The second, to *Venus*, whom the Softness and Splendor of Tin resembles: The third, for its Solidity and Firmness to *Jupiter*: The fourth, to *Mercury*, because Iron and Mercury are applied to all sorts of Work, are serviceable in Traffick, and celebrated among Men: The fifth, which, by reason of its Mixture is of an unequal Nature, to *Mars*: The sixth, to the Moon, and the seventh to the Sun, by reason of the Agreeableness there is in the Colours of Gold and Silver with these two Stars.’ Now tho’ all this is dark and mysterious, yet we see among the Deities worshipp’d by the *Persians*, that the Sun was supream, and next to him the Moon. There’s nothing of this to be met with in other Authors; but *Celsus*, it may be, had convers’d with some *Persian* that had been initiated into the most profound Mysteries.

IV. *Diogenes Laertius*, in his *Prooeme* to the Lives of the Philosophers, speaks thus, after *Clitarchus*. The *Chaldeans* are employ’d in Astronomy, and foretelling things to come: The *Magi* in the Worship of the Gods, and making Prayers, Vows and Sacrifices to them; to which Exercises they constantly apply themselves, believing that the Gods hear none but them only: These reason upon the Nature and Origin of the Gods, whom they think to be the Fire, the Earth and the Water. They blame those that erect Statues and Idols, and reprove those especially that admit Gods of both Sexes: They love to talk of Justice and Equity, and look upon the Custom of burning the Dead as an Impiety: They nevertheless permit Men, says *Sotion*, to marry with their Mothers and Daughters. They profess Divination, and affirm that the Gods appear to them, as also that the Air is full of Specters or Demons, that shew themselves to such as are of quick sight: They forbid Luxury, are cloath’d in white, lye upon the bare Ground, and eat nothing but Herbs, Bread and Cheese: Instead of a Staff they use Canes, which they thrust into the Cheese, both to carry and eat it. They are ignorant of the Magick that uses Sights and Tricks, says *Aristotle* and *Dion*; which last assures that *Zoroaster*, as his Name imports, sacrific’d to the Stars. They admitted, *Aristotle* tells us, two Principles, the one a good and the other an evil Demon: The good one they call’d *Jupiter* and *Oromasdes*, and the bad one *Pluto* and *Arimanius*.

Thus have we produc’d a great many Witnesses concerning the Religion of the *Persians*, among which there’s a good deal of Variety to be observ’d; but all agree in what relates to the Worship of the Sun and the Fire; some saying he was their God, and others their chief God: I could yet produce many more if there were occa-

sion, and among the rest S. *John Chrysostom*, who says in more places than one, that the *Persians* worshipp'd the Fire, and that this Worship continued even down to his Time: But I shall dwell no longer upon the Proof of a thing which all the World is agreed in, except that learned Man I have been confuting, and who himself confesses as much, but will needs have it they are all mistaken. I shall now proceed to their Legislator *Zoroaster*.

V. ' Among those that admitted two Gods, the one good, and the other evil, we may reckon, says *Plutarch*, the *Magus Zoroaster*, who, according to some, liv'd five thousand Years before the *Trojan War*. One of these Gods he call'd *Oromazes*, and the other *Arimanius*, and said that the one resembled the Light among sensible things, and the other Darkness and Ignorance; and that there was an intermediate Deity call'd *Mithras*; for which reason it was that the *Persians* call'd a Mediator *Mithras*. He also taught, that one of these two Deities was to be sacrific'd to for Blessings, and the other for the averting of Evils; which was to be done in this manner: They first take an Herb call'd *Omomi*, and pound it in a Mortar, invoking *Pluto* and Darkness, and then mix it with the Blood of a Wolf kill'd in Sacrifice; which done, they carry it away and throw it into some dark Corner where the Sun never shines. Of Trees and Plants, they believe that some belong to the good Deity, and some to the evil Demon: That of Land-Animals, Dogs, Birds and Hedgehogs appertain to the good God, and aquatick Animals to the evil one: And for this reason they esteem those happy that kill many of the last. They also relate a great many fabulous Stories of their Gods: For Example; That *Oromazes* was born of the purest Light, and *Aramanius* of Darkness, and that these two make War upon one another: That *Oromazes* created six other Gods; the first the Author of *Benevolence*; the second, of *Truth*; the third, of *Equity*; the fourth, of *Wisdom*; the fifth, of *Riches*; and the sixth, of the *Pleasure* that follows good Actions: That *Arimanius* also created the like number of Gods, as it were through Emulation; and that *Oromazes* having afterwards made himself three times greater than he was before, remov'd himself as far from the Sun, as the Sun is from the Earth: That he embellish'd the Heavens with Stars, and made one of them more excellent than all the rest, and as it were the Guardian of them, which is *Sirius* or the Dog-Star: That he also created four and twenty more Gods, and put them all in an Egg: That *Arimanius* created the like number; and that these broke the others Egg, after which Evil became mixt with Good. They say further, that there is an appointed time when *Arimanius* is to perish, after which the Earth shall become smooth and uniform, and that thenceforward there shall be but one kind of Life, and one Society of Men, all happy, and speaking the same Language. *Theopompus* also writes, that, according to the Opinion of one of the *Magi*, one of these Gods, for the space of three thousand Years, must prevail over the other; and for the space of three thousand Years more, the other shall in his Turn prevail over him, and demolish whatever he had made. In short, that *Pluto* shall at length be conquered, and then Men shall be happy, and no more need to eat and drink in order to support their Life.



C H A P. VII.

I. *Mithras adored by the Persians, taken indifferently for the Sun, and for Fire, his Worship brought into Rome.* II. *Images of Persepolis taken from Chardin's Travels.*

I. **W**HAT we said above are the principal Things we find related in ancient Authors concerning the Worship of the *Persians*, who all agree that the Object of it were the Sun and Fire; tho' they vary pretty much in other Articles. *Mithras* they take indifferently for the Sun and the Fire. According to many, he was represented in Caverns under a human Form; and altho' in the early Times of their Superstition the *Persians* had no Statues, as has been sufficiently prov'd, yet there is no doubt but that, with many other Changes brought into their Religion, by their Commerce with neighbouring Nations, this Superstition was also introduc'd. We have no where yet seen any Figure of *Mithras* brought from *Persia*; but we have abundant Reason to believe it was pretty much the same with what was carried to *Rome*, and through all the *Roman* Empire, where the Worship of *Mithras* was not a little in vogue, especially in the second and third Century. We have already given a great number of Figures of this Deity, in the first Volume, in the Chapter of *Mithras*, where we have spoken at large of him. He is there for the most part represented with an Oriental Bonnet, or *Tiara*, like what we see here in the Figures of *Persepolis*; which confirms that the Figure of *Mithras*, as well as his Worship, pass'd from *Persia* into the *Roman* Empire. We have also spoken of *Mithras* among the *Abraxas*, where he is commonly represented under the Form of a Lion.

II. Thither we therefore refer the Reader, that we may treat here of those *Persian* Monuments, that have been transmitted to us, where the Sun and Fire are not represented under a human Form. The Image given in this Plate, Plate 54. and taken from a Gem²⁷, was publish'd by the learned M. *de la Chaussée*. There is upon an Altar of an extraordinary Figure, a kind of little Column with its Base, upon whose top is represented the Sun radiated. Behind the Sun is something like a *Discus*, which perhaps is intended for the Moon, and which, as has been observ'd, was receiv'd into the Religion of the *Persians*. Before the Altar is a Priest offering a Cake to the Sun. In this Image nothing appears but the Sun, unless the other is the Moon; but in those of *Persepolis*, there is observ'd at the same time the Worship of the Sun and Fire. The Sun is there represented as in the Air, and the Priest in like manner; and under that Image is a four-square Altar, with a great Flame arising from it. Another Priest is before the Altar with his right Hand erected, and in his left a Bow resting upon the Ground. The Ornament of the Head, both of him that sacrifices in the Air, and of him that sacrifices on the Ground, very much resembles the Cap our Presidents wear in the high Court; which has made some learned Men think that it is the King of *Persia* that's here represented, whom we sometimes find with such an Ornament.

The following Image given by *Chardin* represents the Frontispiece of a Temple²⁸, upon the top of which are the Figures we have been speaking of, viz. of the Sun, the Fire and the Priests. In the second and third Order below are exhibited Men, with their Hands expanded and erect, as if to sustain the Building, and on each side two Men habited like the two Priests above, with each of them a Spear in his

PLATE
LV.

his Hand. In the fourth Order below are eight wild Beasts that resemble Wolves, all of them with their Mouths open. The rest the Reader will easily observe.

1 Another Image ¹, taken from the Ruins of old *Persepolis*, and publish'd by *Chardin*, represents either the King or a Priest seated on a Throne, with a long Beard, after the manner of the Kings of *Parthia*; and in the same Rank five other Personages, two before and three behind the King; whose Habits and other little things we leave the Reader to consider, they being better observ'd with the Eye than describ'd. Under this first Rank there are seen five more, each of which are compos'd of ten Figures. All those of the first Rank have the Cap on their Heads as above, and each of them a Spear in his Hand: The three last of each side carry a Shield, of the Form of the *Roman Ancilia*, of which in their proper place. In all the four following Ranks, the two Figures in the middle are habited like those of the first Rank that's under the King: The other wear a round Bonnet, hold a Spear in their Hand, and have hung at their Girdle either an Instrument of Musick, or a *Corytus*, which was a Case that Archers put their Bows in, and which is more agreeable to Men of Arms.

PLATE
LVI.

2 The following Image exhibits three human Figures with long Beards, each of which runs a Monster ² through with a Ponyard: Of these Monsters, one seem to be a Lion, another a winged Griffin, and the third I know not what. Some other Particularities are also at first sight observable. In the next Plate another Image

1 is exhibited, where there is a Priest ¹, or it may be a King, with a long Beard, holding in one Hand a Staff or Sceptre, and in the other a kind of Lilly: The two Men behind him hold over his Head a large Umbrella, above which is a Man in the Air, half of whom only appears, with very long Wings expanded. The

2 two following Figures ² were taken from a Procession publish'd by *Chardin*, which is too long to have a place here; as is also another of his, tho' shorter than that from whence these Figures are taken. Let it therefore suffice in general to observe, that all the different Habits of those that compose his Procession are found in the Figures of these Plates. We may however observe what *Chardin* says of these Processions: 'The Figures, says he, you see here are something less than four Foot high, and the Relievo almost an Inch and a half These two Designs, and especially the first, represent a Procession, probably that which was made at their solemn Sacrifices: What inclines me to think so, is, that the Figures do each of them either lead or carry something that was us'd in the Sacrifices of the *Gentiles*. This therefore is the Procession of some grand Sacrifice, and not a military Triumph, as some imagine. I do not pretend exactly to explain what is observable in both these, there being little to be certainly affirm'd of them, forasmuch as the Religion of the *Ignicolæ*, some Rites of whose Worship and Ceremonies this Procession represents, is abolish'd now over all the World, especially every thing that regards their Sacrifices.

Cornelius Bruyn, a learned and curious Traveller, whose Work will be shortly publish'd, pretends that *Chardin* is mistaken in many things, and gives us Figures that differ not a little from those of *Chardin's*: But as I see in them no considerable Difference among those that concern Religion, and because this Writer is not yet in Print, I therefore leave the things as I found them in *Chardin*.

The *Babylonians*, says *Herodotus*, had a Statue of *Jupiter*, and a Temple dedicated to *Jupiter Bel*. The *Parthians* thought that *Arfaces* was, after his Death, taken into the number of the Stars, as *Ammianus Marcellinus* informs us.

Many of those Nations sacrific'd Horses to the Sun, and among others the *Persians* and *Armenians*, as *Philostratus* (in his Life of *Apollonius*) and *Strabo* inform

3
CHRODO



4
BUSTERICHUS



5
FRONO



6
TRIGLA



7
PROEVITH



8
SVANTOVITH



9
RADEGAST



10
SIWA



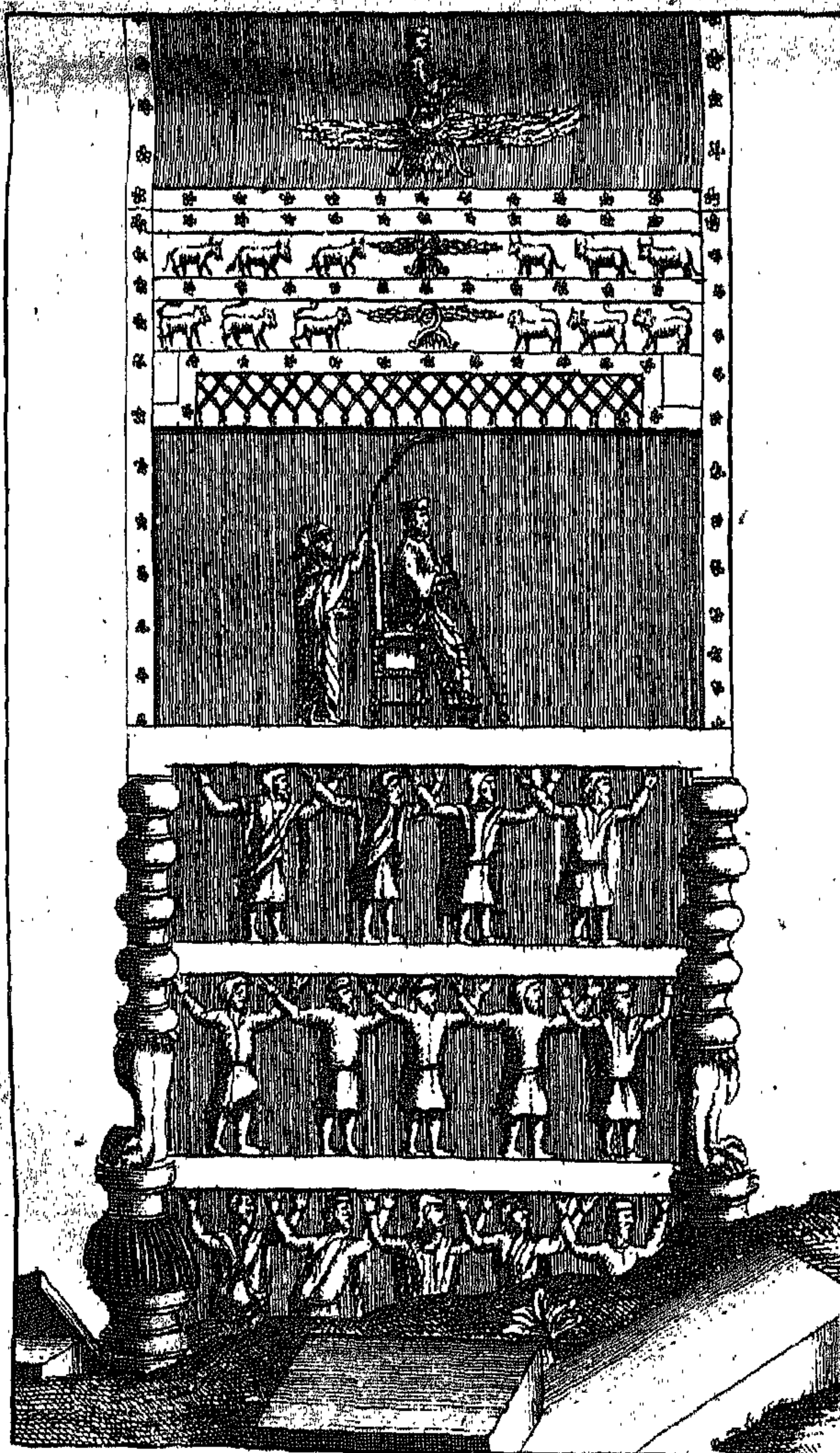
11
FLYNS



12
FLYNS



2



13
FLYNS

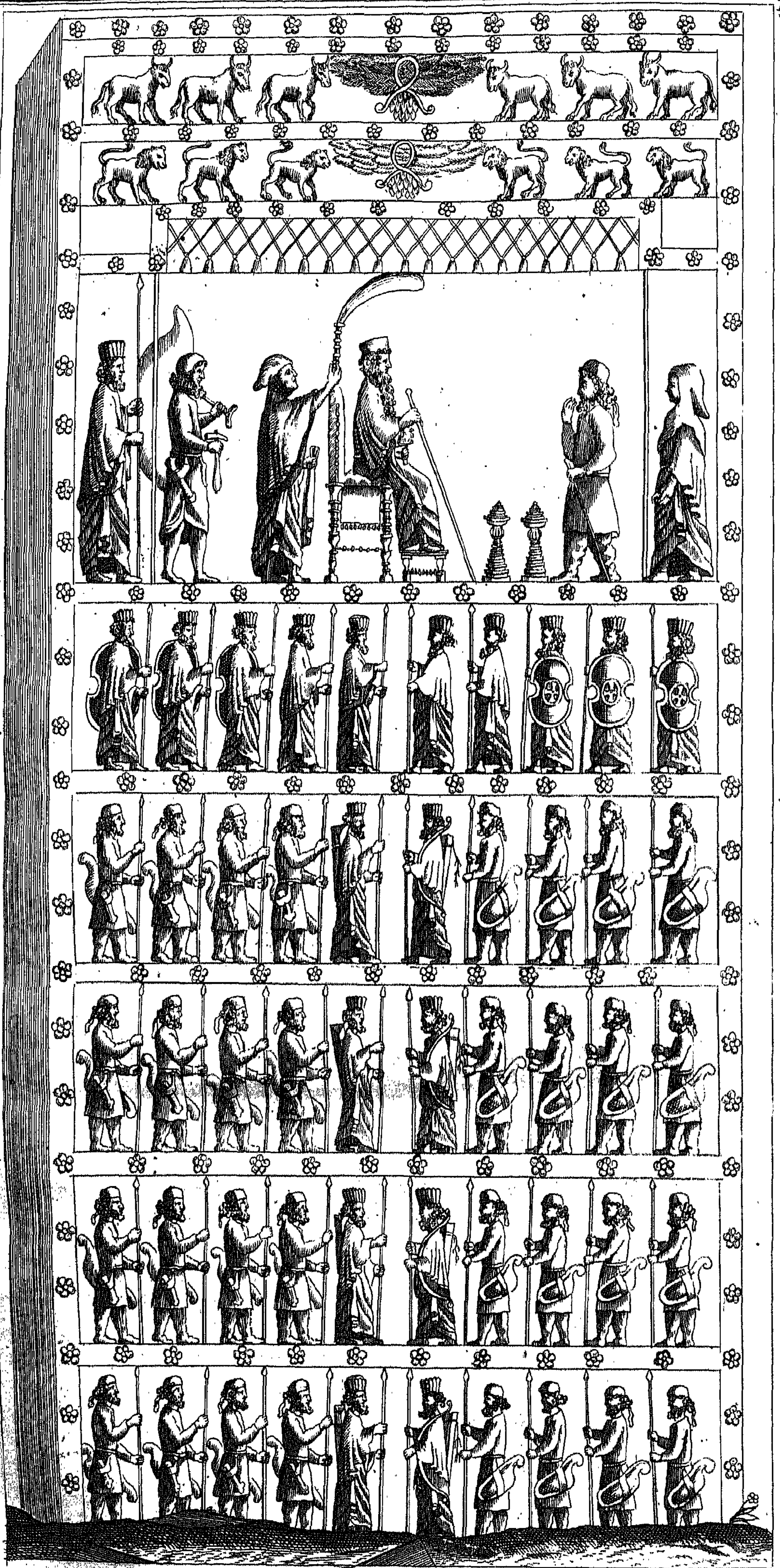


1



2





2

Chardin



Chardin

us. The last also tells us that the *Massagetae* look'd upon the Sun as the only God, and sacrific'd a Horse to it. Among the several Nations that worshipp'd the Sun, the *Peonians* represented him under the Form of a *Discus*, which they fasten'd to the top of a Pole.

C H A P. VIII.

I. *The Gods of the Scythians.* II. *They worshipped Mars peculiarly.*

I. **T**HE first that writ any thing concerning the Religion of the *Scythians* was *Herodotus*, who, in his *Melpomene*, says, that they honour'd the Goddess *Vesta* more than all the other Gods, and offer'd Sacrifices to her; and that they also honour'd with Sacrifices *Jupiter* and *Tellus*, whom they took to be *Jupiter's* Wife; and after them *Apollo*, *Venus Coelestis*, *Hercules* and *Mars*. These, says *Herodotus*, are accounted Gods by all the *Scythians*, but those among them that are call'd royal *Scythians*, sacrifice also to *Neptune*. The Names they gave to these Gods were very different from the *Greeks*: For *Vesta* they call'd *Fabiti*; *Jupiter*, *Papæus*; the Earth, *Apia*; *Apollo*, *Etosyrus*; *Venus Coelestis*, *Artimpasa*; *Neptune*, *Thamimasades*: Nor had they either Idols, Temples or Altars, except for the God *Mars*. As to their Sacrifices, they always perform'd them in the same manner, which was thus: They bound the Fore-feet of the Victim, behind which stood the sacrificing Priest, who, after having turn'd aside part of his Veil, smote the Beast, invoking the God he sacrific'd to, as soon as it fell. He afterwards tied a Cord about the Neck of the Beast, through which he put a Staff, and then dragg'd it along until he strangled it: He lighted no Fire, nor pour'd out any Libations; but after he had strangled and taken off the Skin of the Victim, he then dress'd it: But as that Country afforded little or no Wood, they were forc'd to take off all the Flesh, and make a Fire of the Bones to dress it with. If they had no Kettles to boil it in, they put the Flesh into the Belly of the Beast, together with some Water, and boil'd it in this manner (I know not how) upon the Fire made of the Bones. The Flesh being thus boil'd, the Priest took part of it with part also of the Intestines, and laid them before him for first-Fruits. Their Victims were Oxen and other Animals, but especially Horses; and such Sacrifices as these were offer'd to all their Gods, except *Mars*, who had a peculiar Rite to himself. To him they built Temples of Vine-branches heap'd one upon another, in length three *Stadia* or Furlongs, and in breadth as many; but not very high: The Roof of it was plain, and an exact Square. Three of the sides or Walls of this Temple thus made of Faggots, were perpendicular; but the fourth was made shelving, so that one might walk up to the top of it. Thither they carried every Year a hundred and fifty Cart-load of Vine-branches, and upon the top of them plac'd an old Iron Cymetar, which Cymetar serv'd for the Statue of the God *Mars*: They also offer'd to this Cymetar annual Victims of Sheep or Horses in much greater number than to all the other Deities. They likewise offer'd the hundredth part of the Captives they took in War, but after another manner: for they pour'd Wine upon their Heads, and put them into a large Vessel to cut their Throats in; after which they carried them to the Summit of the Heap of Vine-branches, and pour'd their Blood upon the Cymetar. This upon the top: Let us now see what were the Ceremonies below, and before the Temple. Here they cut off the right Shoulder with the Arm and Hand of the Man thus immolated,

and threw it up into the Air, and after the Sacrifice was ended, retired, leaving the lop'd Shoulder in the place where it fell. And so much for the Gods and Sacrifices of the *Scythians*, according to *Herodotus*. *Clemens Alexandrinus* also says that they worshipp'd a Sword; and *Lucian*, that besides the Sword, they worshipp'd one *Zamolxis* as a God.

We have not any Footstep remaining now of the Religion of the *Scythians*: Nevertheless there are not wanting learned Men, who are of Opinion that the three Bustos upon the Camels, in the Column of *Theodosius* at *Constantinople*, are *Scythian* Gods, and conjecture them also to be *Jupiter*: But besides that it is not very certain that this Triumph of *Theodosius*, represented upon this Column, has relation to any Victory obtain'd over the *Scythians*, we have seen from *Herodotus*, that the *Scythians* that worshipp'd *Jupiter* had erected no Statues to him. But notwithstanding what *Herodotus* says, we might also come into this Opinion, if it could but be made appear that this Triumph was for a Victory obtain'd over the *Scythians*, because this People might have learnt since *Herodotus's* Time to erect Statues to *Jupiter*: But I think nothing can be certainly affirm'd hereupon.

C H A P. IX.

- I. *The Gods of the Germans, according to Julius Cæsar.* II. *Their Gods, according to Tacitus.* III. *The Divinations of the Germans.* IV. *The Earth adored by the Germans under the Name of Herta.*

I. **C**ONCERNING the Gods of the *Germans*, we have but little to observe, tho' *Elias Shædus* found Matter enough to furnish out a large Volume: But that little which regards their Gods, is there buried, as it were, in a Heap of other Matters that are foreign to the Subject. Let us therefore see what the Ancients have left us. *The Germans*, says *Julius Cæsar*, *acknowledge no other Gods than those they see, and receive some Benefit from, as the Sun, Vulcan, and the Moon*; where by *Vulcan* he understands the Fire. From this Passage *Cluverius* ridiculously concluded, that the ancient *Germans* worshipp'd but one God in three Persons: But it deserves no other Refutation than just to take notice of it.

II. Whether *Cæsar* did not sufficiently know the *Germans*; or whether what he says regards only some particular People of *Germany*; or lastly, whether their Religion suffer'd any Change between his Time and *Tacitus's*, I know not: But we find this last Author gives us a very different Account of the Gods of that Nation: For, according to him, one of the Legates of the *Tencteri*, a People that inhabited upon the *Rhine*, gave Thanks to the common Gods, and to *Mars* the principal of them, that those of *Cologne* were return'd into the Body of the *German* Nation. *Jornandes* also says that the *Goths*, who were commonly accounted a *German* or *Teutonic* People, look'd upon *Mars* as a God, and sacrific'd their Captives to him. *Vossius* likewise adds that *Mars* was esteem'd among the *Germans* to be the same with the Sun: According to which Sentiment, *Tacitus* may in part be reconcil'd to *Cæsar*, since *Cæsar* makes the Sun the Chief of the *German* Deities.

But

But *Tacitus* further adds, that *Mercury* was one of the principal Gods of the *Germans*, and that they sacrific'd human Victims to him, as well as to *Mars*: It also appears from him that these two Gods were look'd upon as the chief: For the *Hermunduri*, says he, a People of *Germany*, consecrated one Body of their Army to *Mars*, and the other to *Mercury*. 'Tis nevertheless something difficult to reconcile *Tacitus* to himself; who in one place says that they honour'd *Mars* as the Chief of their Gods, and in another, that they esteem'd *Mercury* above all the rest; unless we suppose that *Mars* was originally accounted so, and that the Commerce of the *Germans* with the *Gauls*, who establish'd Colonies among them, as *Cæsar* and *Livy* inform us, brought the Worship of *Mercury* among them: For he was in great Esteem with the *Gauls*, as we shall shew hereafter.

They had also their *Hercules*, says *Tacitus*, whom they look'd upon as their greatest Warriour, and sung Praises to, when they march'd to Battle: They sacrific'd, continues he, Victims to *Hercules* and *Mars* to render them propitious.

III. ' Part of the *Suevians*, adds he, sacrifice to *Isis*; but what the Cause and Original was of this strange Sacrifice, I know not, unless her Image, fashioned in shape of a Galley, instructs us that their Religion was brought there from a foreign Country. They are of Opinion, from the Magnitude of the Cœlestial Bodies, that the Gods cannot be confin'd within Walls, or be represented in any human Form. They consecrate Woods and Groves, and call these secret Places which they never look upon but with Reverence, after the Names of their Gods. Divination by Birds and Lots they observe more than any other Nation: But their Custom of Divining by Lots is very simple and inartificial: For they lop off a Branch from a Fruit-bearing Tree, and cut it into Slips, which they distinguish by certain Marks, and scatter at random upon a white Vestment. If it be a publick Concern, the Priest does it; but if a private one, 'tis the Father of the Family, who praying to the Gods, and looking up to Heaven, takes up each of them three times, and holding them up, gives an Interpretation according to the former Mark. If the Marks are not favourable, they consult no more on that Day; but if favourable, they proceed further in their Divinations, and enquire after the Success of the Affair from the Notes and Flight of Birds. 'Tis peculiar to this Nation to take Presages and Monitions from their Horses: For which reason they are kept at the Expence of the Publick in those Woods and Groves, and are white and unpolluted with Labour of any kind: Only the Priest, or King, or Governour of the City may yoke them to a sacred Chariot, and attend them to observe their Neighings and Whinnyings. Nor is there greater Credit given to any sort of Divination, not only by the common People, but also by the Nobility and Priests: For these believe themselves to be the Ministers, and those the Confidents of the Gods. They have also another kind of Divination, by which they enquire into the Success of their Battles: They by some means or other take one of their Enemies Prisoner, and then chuse out a Man from among themselves to engage with him, both of them being arm'd after the Fashion of their Country, imagining that the Success of the Armies would follow that of these Combatants.

The same Author, in the Beginning of his Book of the Manners of the *Germans*, writes, that they acknowledge a God call'd *Tuisto*, sprung from the Earth, who had a Son call'd *Mannus*, from whom that Nation descended. This *Mannus* they say had three Sons, from whom the *Ingævones* that border upon the Ocean, the *Herminones* and *Istævones* were named. But some affirm that *Mannus* had more Children, and that the *Marsi*, *Gambrivii*, *Suevi* and *Vandali* took their Names from them. The *German* Writers make long Commentaries upon those Passages of *Tacitus*, and upon others of the same Book, assuring us that they find in all those

those Names Footsteps of the *Teutonic* Language: This is without Question true of some of those Names, and as to the rest they are the proper Judges how far they resemble.

The *Germans*, says *Tacitus* in the same place, celebrated these things in ancient Poetry, having no other Annals or Records among them. They had also certain Verses, the singing of which they call'd *Barditus*, which they made use of to inspire them with Courage, and by the Tune and Eccho of their Voices to draw Presages concerning the Event of the approaching Battle.

Some are of Opinion, that *Ulysses* in his long and fabulous Voyage was carried into the *German* Ocean, and that he founded the City *Asciburgum*, situated on the Banks of the *Rhine*. They also report that an Altar was formerly found in that Place sacred to *Ulysses*, with the Name of his Father *Laertes* upon it; and that there are yet some *Greek* Monuments extant between *Germany* and *Rhoetia*: But *Tacitus* does not seem to be fully perswaded of the Truth of these Discoveries.

The same Author tells us that *Castor* and *Pollux* were worshipp'd by a People of *Germany* call'd *Naharvali*, where there was a sacred Grove, and where a Priest presided habited like a Woman. The Name of this Deity was *Alcis* among them; but there were no Images, or other Marks of a foreign Superstition; nevertheless they were honour'd as Brothers and young Men. *Vossius* however doubts of this Interpretation given by the *Romans*, viz. that it was *Castor* and *Pollux* that these People worshipp'd. But be that as it will, this we know for certain, that in *Tiberius's* Time the *Gauls*, who in many Points of Religion agreed with the *Germans*, had among their Divinities *Castor* and *Pollux*, the Images of whom have been found within these few Years in the Cathedral Church of *Paris*.

Gruter has given us two Inscriptions found in the Monastery of *S. Paul* in *Carinthia*, where mention is made of the God *Latobius*, who, as appears by the Inscription, was invoc'd for Health. Another Inscription of the same Country is a Vow to *Hercules* and *Epona*; which *Epona* is also found in Company with another Goddess, in an Inscription found at *Pimoberg* near the *Danube*. Mention is also made of the Goddess *Aventia* in two *Swiss* Inscriptions; but of these Gods and Goddesses we know no more than the Name.

IV. 'The *Germans*, says the same *Tacitus*, adore *Herthus*, that is their Mother *Earth*, and believe she interposes in the Affairs of Mankind:' And speaking of these Mysteries; he adds: 'There is a sacred Wood in an Island of the Ocean, call'd *Castum*, and in this Wood a cover'd Chariot, which none are allow'd to touch but the Priest. He knows when the Goddess is in her retiring Room, and follows her Chariot drawn by Cows with great Veneration. Then are kept Days of Rejoycing and Festivity, in all the Places which she vouchsafes to honour with her Presence and Friendship. They then make no War, put on no Armour, but keep them all fast lock'd up: Nothing but Peace and Tranquility is then known, until the same Priest bring back the Goddess to the Temple, tired with the Conversation of Mortals. Presently after the Chariot, and Vestments, and (if you'll Credit it, even) the Deity her self is wash'd in a secret Lake; into which the Attendants on this Office are thrown, as soon as they have done this Business.

Instead of *Herthus*, which is here read, *Cluverius* reads *Hertha*; which reading *Reines* and *Vandale* will needs have to be the true, being supported, as they think, by this Inscription: *Matri Deum magnæ Ideæ summæ parenti Hermæ, & Attidi menotyranno invicto, Clodius Hermogenianus Cæsarius V. C.* where, instead of *Hermæ*, they say it ought to be read *Hertæ*; all which is not improbable. But be that as it will, *Hertus* or *Heria* was the Name the *Germans* gave to the Mother of the Gods, whom they honour'd with *Attis*.

C H A P. X.

I. *Irmensul the God of the German Saxons.* II. *Chrodo another God.* III. *Busterichus.* IV. *Gods published by Groffer.*

I. **I**N the Life of *Charlemaign*, publish'd by *Peter Pitbou*, and in the Annals of the ancient *Franks*, publish'd by the same, mention is made of an Idol of the *Saxons*, call'd *Irmensul* or *Ermensul*, found in the Fortrefs of *Eresbourg*, taken by *Charlemaign*. Some take it for a *Mercury*, led thereto by the Resemblance of the Word *Ερμης*; others for the God *Mars*; but the surest way is to determine nothing about it.

II. *Henry Christian Henninius*, in his Observations upon the Epistles of *Tollius*, has given us an Image of a *German God* call'd *Chrodo*, such a one as we here present you with. Upon a Pedestal is the Figure of an old Man, with his Head bare, and a great Fish under his Feet. He is habited in a Tunick that falls down as low as the Mid-leg, and girt with a Sash, whose two Ends hang flowing to the right and left: In his left Hand he holds a Wheel, and in his right a large Basket of Fruits and Flowers. Some are of Opinion it is *Saturn*: *Henninius* also says the common Opinion is that this Figure was first found in the Citadel of *Hartsbourg* upon Mount *Hercinius*, which Citadel was anciently call'd *Saturbourg*, which is to say the Citadel of *Saturn*. They also shew you at this Day at the Entrance of this Citadel the place where this Statue was situated. *Henninius* is of Opinion it was a God of the *Saxons*, especially of the Eastern. As to the allegorical and moral Explications given upon this Divinity, I shall take the Liberty to dispense with them. Plate 56.
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III. Another God of the ancient *Germans* is exhibited in the same Book, call'd *Busterichus*, the Statue of which is yet to be seen in the Citadel of the Counts of *Schwartzembourg*, call'd *Sonderhusa*: It was formerly in the Citadel of *Rottembourg* upon a Mount. 'Tis made of a kind of unknown Metal: He holds his right Hand upon his Head; but the left, which he formerly rested upon his Thigh, is broken off: It has also a Knee upon the Ground. All that can be said further hereupon, would signify nothing towards the Discovery of such a kind of Statue. Nay, there are some, it may be, that will doubt whether it be the Statue of any Deity, and whether the Name *Busterichus* be ancient or no. But however that be, such as we found it, so we have exhibited it. 4

IV. *Samuel Groffer*, in his History of *Lusacia*, printed at *Leipsig*, in Folio, Anno 1714, has given us the Figures of many ancient Deities of that Country. The first, says he, is the God *Prono*, who was the God of Justice, and presided over the Markets. He holds a Spear and Shield, which Shield is of the same Fashion with those of the last Ages; so that one would be inclin'd to think, that if it is an Idol, Idolatry remain'd in that Country down to very late Times. The second Figure is of *Chrodo*, of whom mention has been made already: He was, says *Groffer*, worshipp'd by the *Slavi* in the Wood *Hercinia*, and represented *Saturn*. The third is *Trigla*, a Woman with three Heads, and is the same with *Diana* call'd *Trivia*, which many will have to be the same with *Hecate*. The fourth is *Proevith*, who presided over Spoils, and is a Man with five Heads. The fifth is *Suantovith*, a Figure with four Heads: He was the principal God of the Country, and was taken for *Apollo* or the Sun. The sixth is *Radegast*, holding a Spear, and having on his Breast an Ox's Head, and an Eagle upon his own Head. The seventh is *Siwa*, taken by some for *Venus*, and by others for the 5
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- Goddeſs of Life. The eighth is *Flyns*, and is exhibited in three different Forms:
- 11 The firſt is the Figure of a Man "cloath'd with a large *Pallium*, ſuſtaining a Lion upon his Head and Shoulders, and holding a large Flambeaux. The ſecond is a
 - 12 Skeleton ¹², ſuſtaining in like manner a Lion. The third is the Figure of a Man
 - 13 of a very rude Form ¹³, ſitting, and holding a Flambeaux like the firſt, having on his Head a Crown, and exhibiting monſtrous Feet.

B O O K V.

The Religion of the Ancient *Gauls*, *Spaniards*, and *Carthaginians*.

C H A P. I.

I. The Religion of the Gauls deſcribed by Julius Cæſar. II. The Mercury of the Gauls ſuppoſed to be the ſame as the Theutates of Lucan, and Tharamis the ſame as Jupiter. III. Mercury proved to be the ſame as Theutates. IV. The Gauls worſhipped Mercury eſpecially. V. An Inſcription of Ciſſonian Mercury. VI. Some Images of Mercury. VII. Mercury with a Beard.

WE are not a little oblig'd to *Cæſar* for what he has left us concerning the Religion of the ancient *Gauls*; all which is ſince authoriz'd by ſeveral Monuments of Antiquity. Other Monuments are alſo daily dug up, which furniſh us with many notable things that concern the Gods of that Nation, which neither *Cæſar* nor any other Author has taken any notice of. What Discoveries we have made from theſe we ſhall here relate; many of which will be either wholly new to the Reader, or at leaſt little known until now. Of theſe a conſiderable Part regards not only the *Gauls*, but alſo the *Germans*, *Spaniards*, and it may be other neighbouring Nations, whoſe Religion was in many things the ſame with that of the *Gauls*.

We ſhall begin with what *Cæſar* has left us. 'The whole Nation of the *Gauls*, ſays he, is very much addicted to Superſtition; and therefore ſuch of them as are viſited with any dangerous Diſeaſe, or are engag'd in Wars, or other Perils, either ſacrifice human Victims, or elſe vow an Oblation of themſelves, uſing in ſuch Sacrifices the Miniſtry of the *Druids*. They are of Opinion that the immortal Gods will not be appeas'd without commuting the Life of one Man for that of another, and therefore they have publick Sacrifices of that kind inſtituted. Others have Images of a monſtrous Magnitude, with Limbs made of Oſier, which they firſt fill with living Men, and then ſet Fire to, and in that manner burn them to Death. The Execution of Thieves, Robbers, and other Villains, they think is beſt pleaſing to the Gods; but for want of theſe they puniſh the Innocent. They worſhip chiefly the God *Mercury*, and have a great number of his Images among them; looking upon him as the Inventor of all Arts, the Guide to all Travellers, and the moſt aſſiſting of all the other Gods in Merchandiſe, and getting of Money. Next to *Mercury* they worſhip *Apollo*, *Mars*, *Jupiter*,

Jupiter, and *Minerva*, and of these have much the same Opinion that other Nations have: *Apollo* they think is the God that cures Diseases; that *Minerva* was the Inventor of Arts and Manufactures; that *Jupiter* has the Empire of Heaven, and that *Mars* presides in War. Thus whenever they attack an Enemy, they vow to offer him all the Spoils; and after a Victory obtain'd, they sacrifice to him the Beasts taken from the Enemy, laying up the rest of the Spoils on a Heap. Many Heaps of this kind are to be seen in the holy Places of several of their Cities: Nor does it often happen that any are so daring, or irreligious, as either to conceal any part of the Booty, or take away what is so laid up; the Punishment for such Crime being exceeding severe. All the *Gauls* boast of their being descended from *Dispater*, or *Pluto*; and this they pretend to have learnt from the *Druids*. Upon this account it is that they reckon their Time rather by Nights than Days; observing the Beginning of their Months and Years, and the Days of their Nativity in the Night, and ending the Festival with Morning. 'Tis something surprising, that *Cæsar* has not taken *Pluto* into the number of the Gods of the *Gauls*, whom they look'd upon to be their Father, and from whom they thought themselves descended: But this perhaps he purposely omitted, being to speak of the Origin of that People afterwards. With regard to human Victims, *Dionysius Halicarnesseus* says, that the *Gauls* offer'd them in his time to *Saturn*.

II. 'Tis commonly thought that *Mercury*, whom *Cæsar* makes the Chief of the Gods of the *Gauls*, is the same with *Theutates*, mention'd by *Lucan* in the first Book of his *Pharsalia*, where he says that it was with Blood that the *Gauls* appeas'd *Theutates* and *Efus*:

Et quibus immitis placatur sanguine cæso
Theutates, horrensque feris altaribus Efus.

Lactantius also, who perhaps borrow'd it from *Lucan*, says that the *Gauls* render'd *Theutates* and *Efus* propitious by human Blood. *Minutius Felix* likewise tells us, that this People offer'd human, or rather inhuman Victims. This *Hesus*, or *Efus*, as it is read in the Bas-Reliefs lately dug up, is thought to be the God *Mars*; and *Tharamis*, another God of the *Gauls* mention'd by *Lucan*,

Et Tharamis Scythicæ non mitior ara Dianæ.

to be the same with *Jupiter*. The *Gauls* also worshipp'd *Apollo*, and as it's thought, by the Name of *Belenus*, as well as those of *Aquileia*; of which hereafter.

We must not here omit to mention the *Hercules* of the *Gauls*, describ'd by *Lucian*. We have already observ'd that the *Germans* reckon'd this Deity among the number of their Gods, and had, if we take the same Author's Word, an Opinion of him very different from that of the *Gauls*. But of all these Gods we shall speak in order; after which we shall present you with those beautiful Remains of *Gaulish* Antiquities found in the Church of *Notre Dame* in *Paris*, Anno 1711, and then conclude with other Deities of the *Gauls*.

III. *Mercury* was, as has been already observ'd, the principal God of the *Gauls*, and was by them call'd *Theutates*, a Word that seems to border upon the Name *Thoth* or *Thouth*, which was the *Mercury* of the *Egyptians* and *Phenicians*. Nor is this Conjecture only: For it's certain the *Gauls* had a Deity they call'd *Theutates*; and it's no less certain that the *Spaniards*, who in many Points of Religion agreed with the *Gauls*, had also a *Mercury* surnamed *Theutates*. *Livy* tells us, that in new *Carthage* there was an Eminence or Mount call'd *Mercury Theutates*: The Heaps and Mounts of Earth that were in the Roads, were also call'd *Mercury's*;

cury's; and from thence it probably was that this Mount was call'd *Mercury*, with the Addition of *Theutates*, a Name given both by *Spaniards* and *Gauls* to that God.

IV. Him the *Gauls* look'd upon as the Inventor of Arts, the Conductor of Travellers, and the God of Merchants, always ready to assist them in getting Money; upon which account he had a great number of Devotees. In short, it appears by the Monuments of *Mercury* that remain, that his Worship was very much in vogue in *Gaul*, not only before it was conquer'd by the *Romans*, but also after. An Inscription at *Metz* published by *Meurisse*, in his Preface to the *Metensian History*, gives him the Name of *Mercury* the Trader. It runs thus: *Mercurio negotiatori sacrum, Numisius Albinus ex voto*. 'Tis probably on account of getting Money by Traffick, that most of the Figures of *Mercury* found in *Gaul*, represent him with a Purse in his Hand.

PLATE
LVII

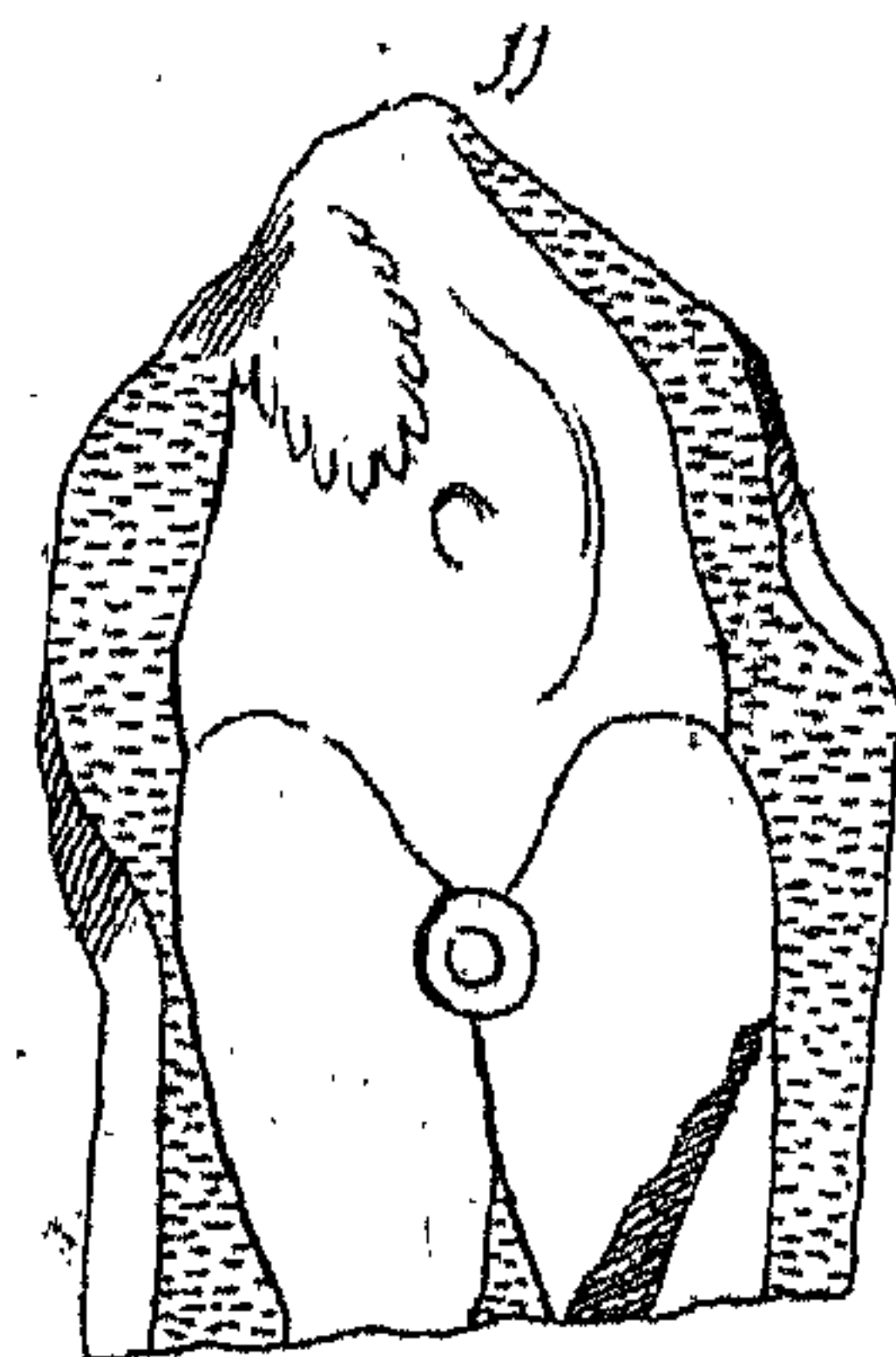
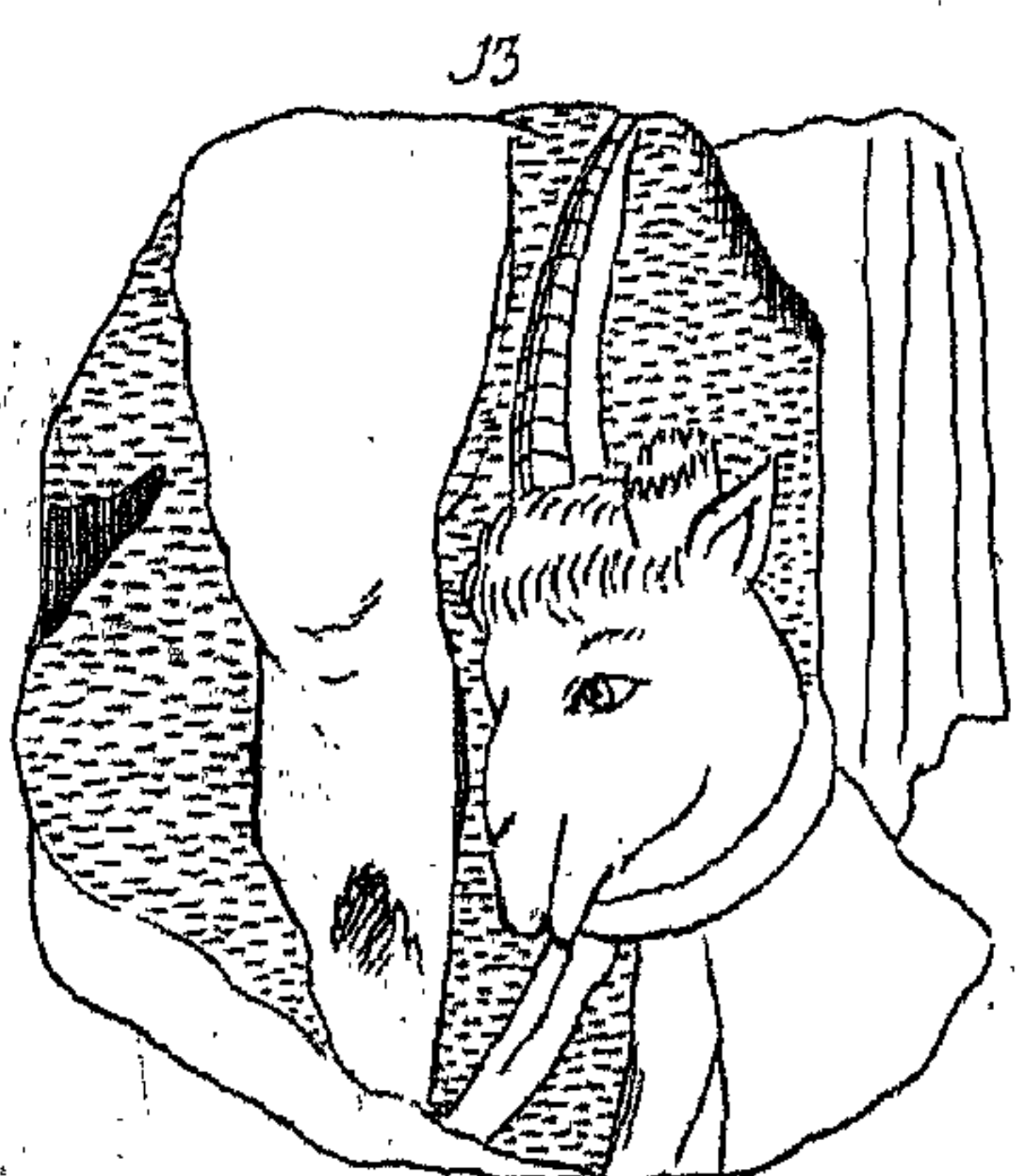
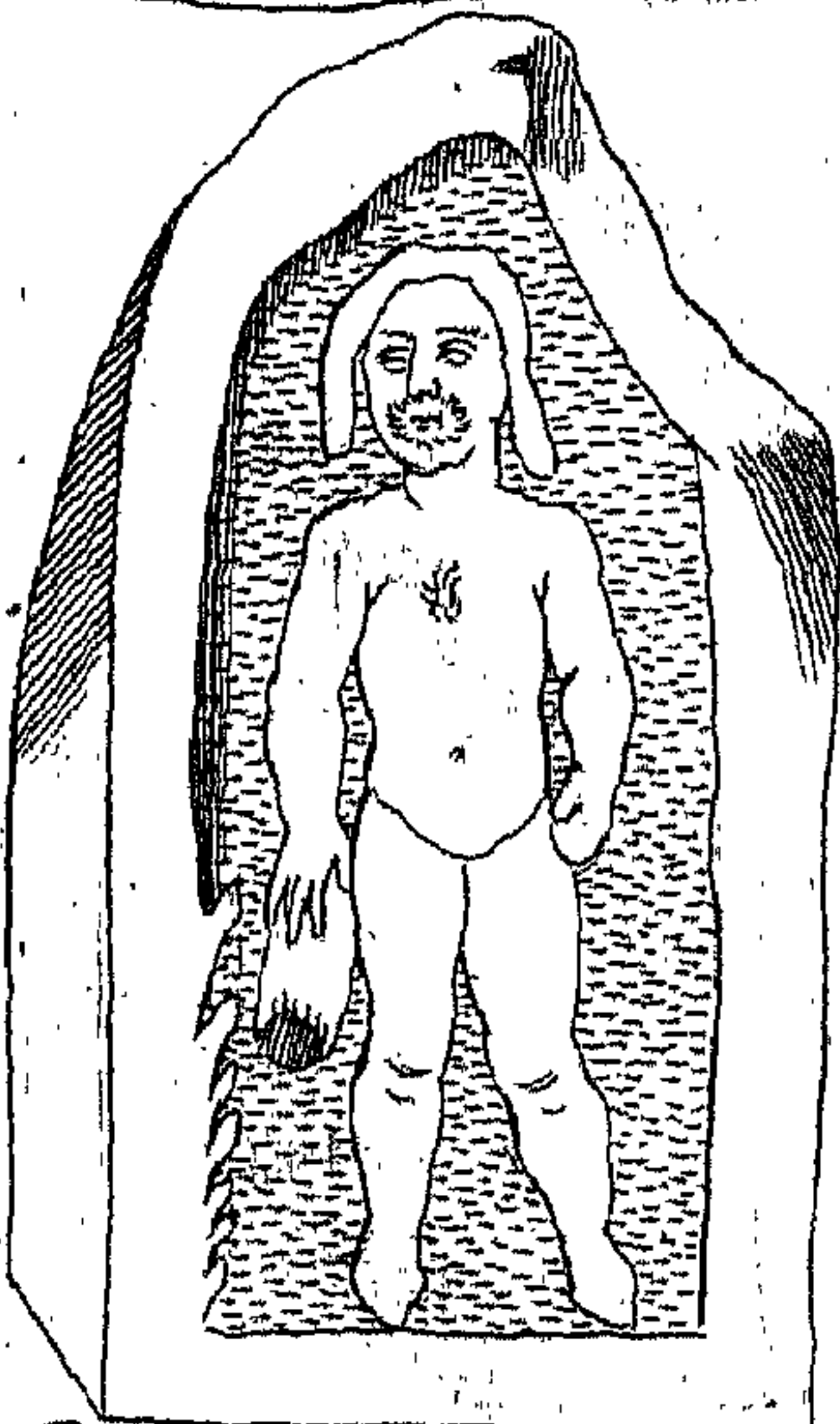
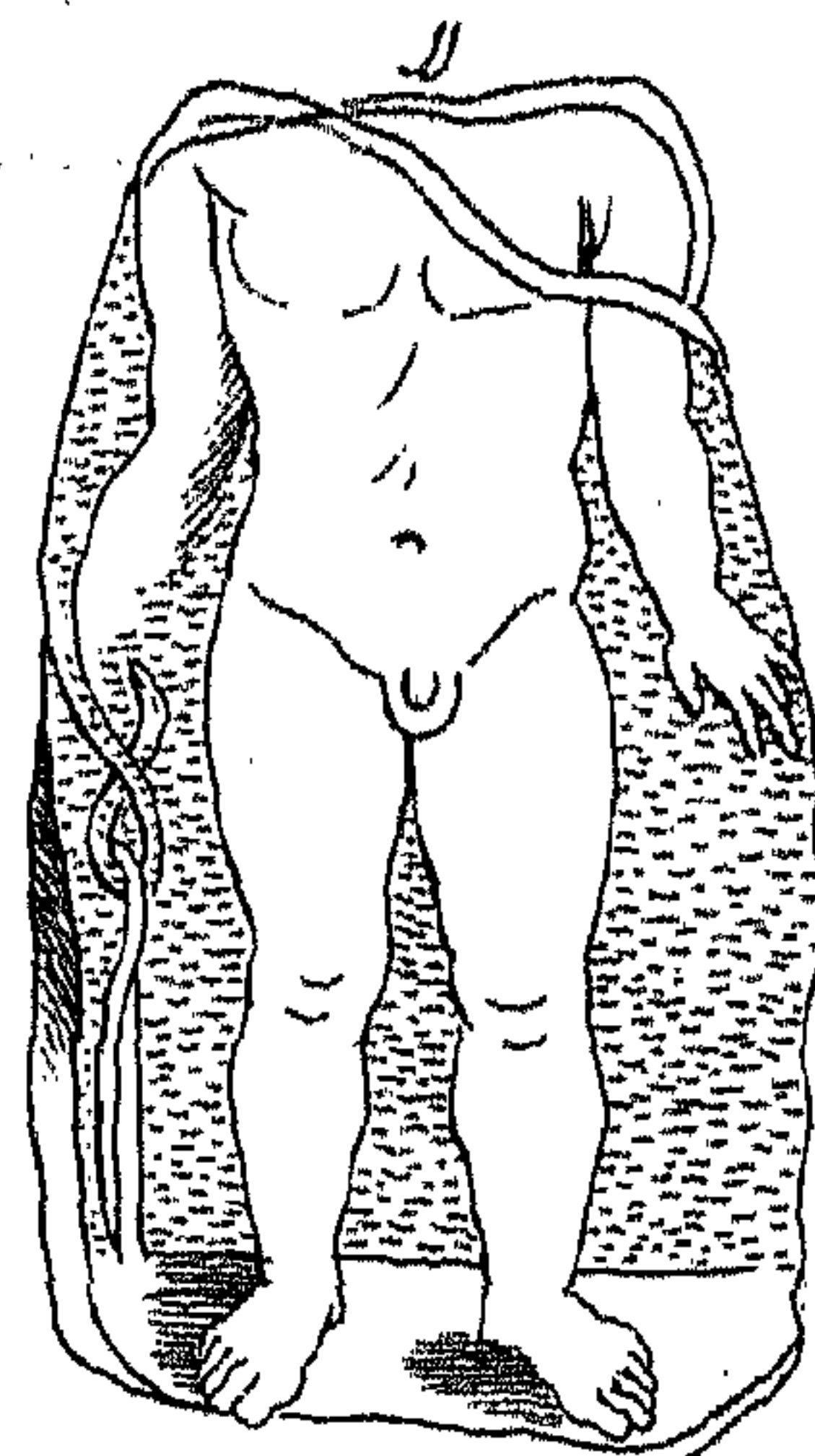
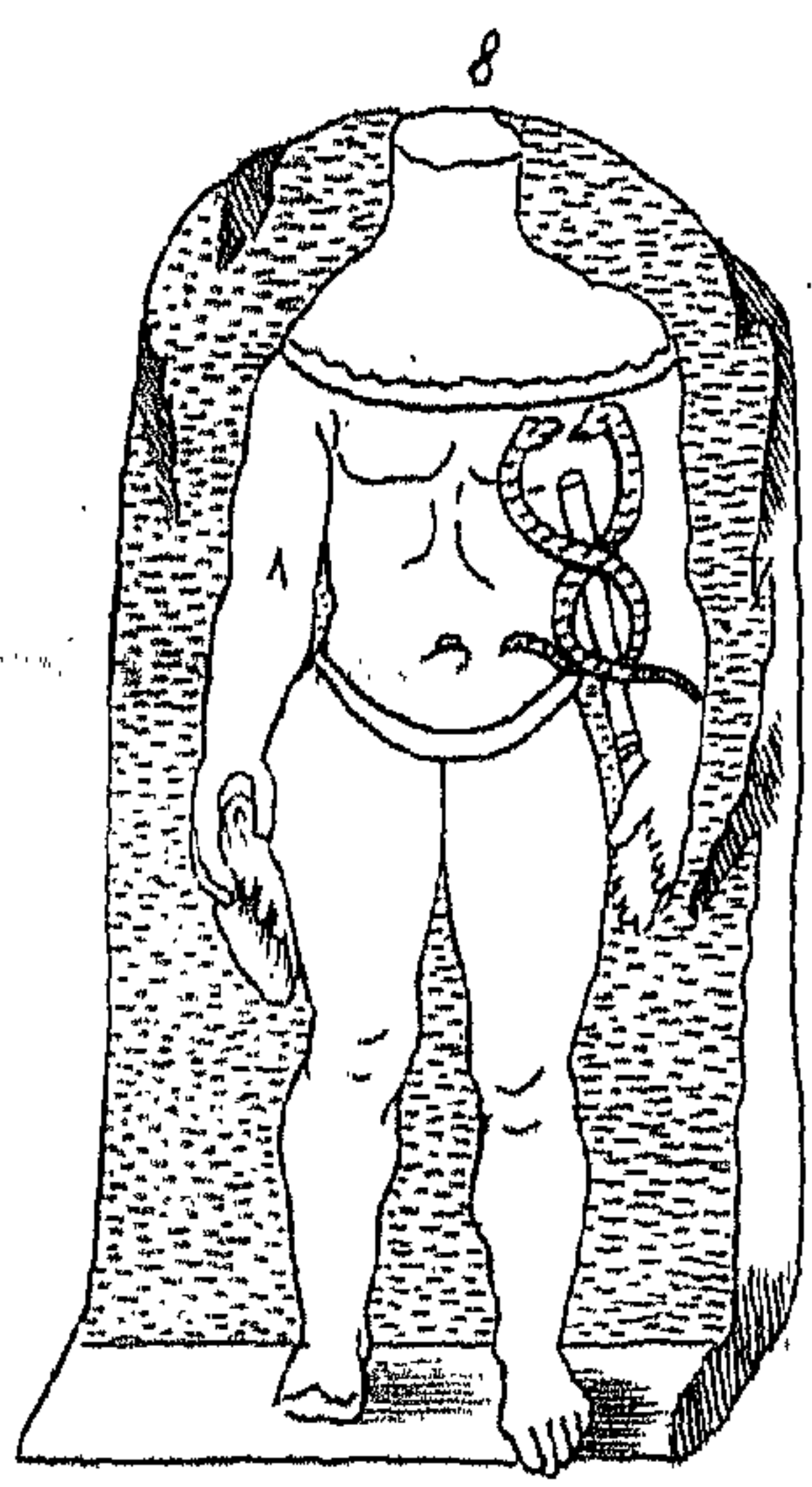
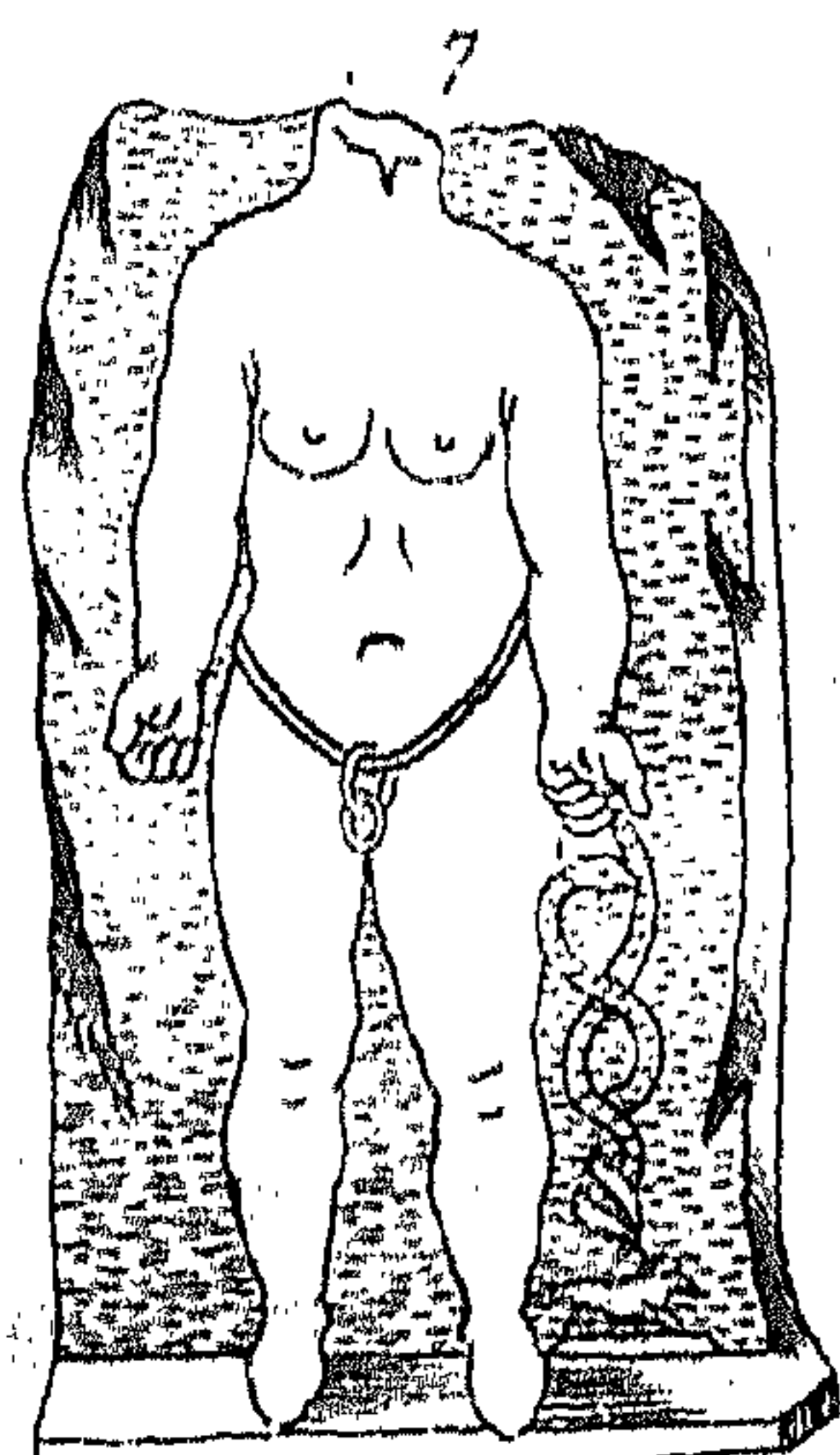
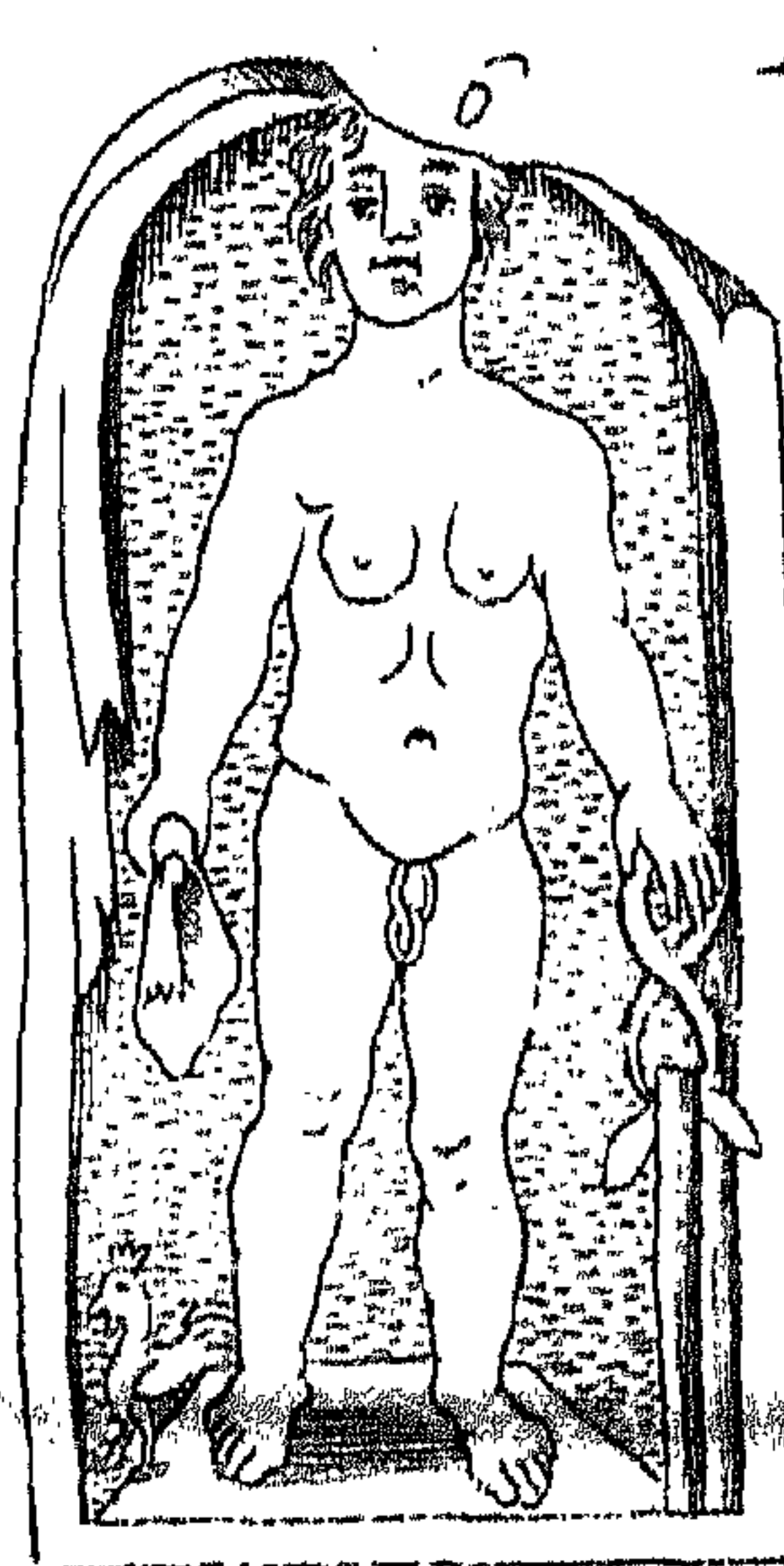
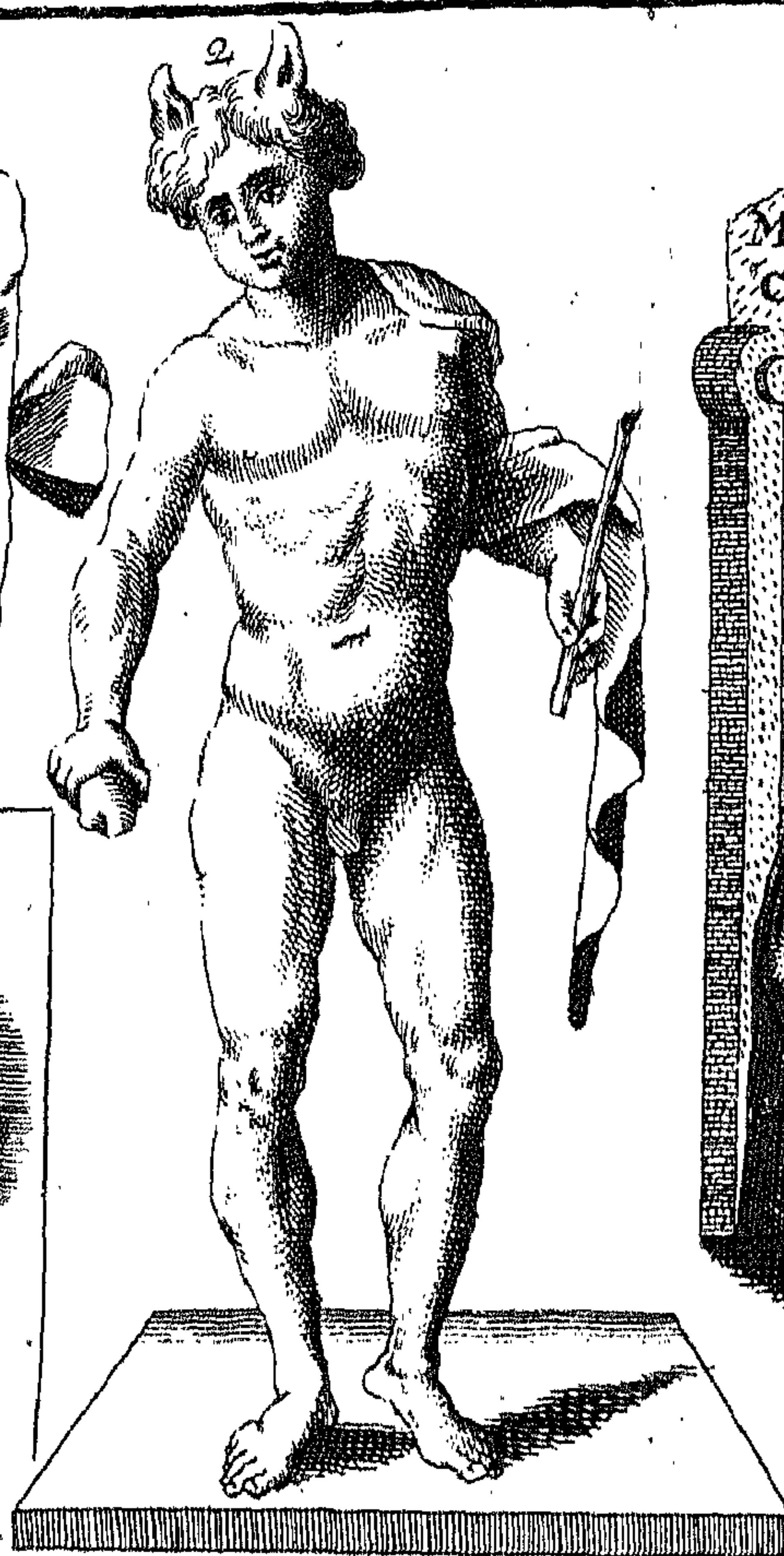
V. The Inscription¹ from *Besançon*, sent me by the late most excellent Abbot *d' Etrees*, nominated to the Arch-Bishoprick of *Cambray*, is taken from a Stone of more than two Foot two Inches long, and between seven and eight Inches broad: 'Tis something extraordinary, and runs thus: *Deo Mercurio Cissonio Dubitata Castula natione Syria (sic) templum & porticus vetustate collapsum (sic) denuo de suo restituit*: The Sense of which in *English* is this: 'Dubitata Castula, a Syrian Woman by Nation, has at her own Expence rebuilt the Temple and Portico of *Mercury Cissonius*, which Time had destroy'd.' *Cissonius* is probably a local Name given to *Mercury*, as is very frequently done to other Deities

2 VI. The first *Mercury*² we present the Reader with was communicated to me by the Abbot *Charlet de Langres*, whose Generosity I cannot sufficiently extol: For, after having collected all the antique Monuments in *Burgundy* that he could, he was so kind, without any Application made to him, as to send me his MS, filled with Curiosities of that kind, to take from it what I thought proper for this Work. This *Mercury* was found near *Langres*: He has in one Hand a Purse, and in the other a Staff; but what is most remarkable is, that the Wings upon his Head resemble the Ears of some Animal.

3 The following Monument is also a Present from the same Abbot *Charlet*,³ where the Head of *Mercury* is exhibited with Wings, and that of *Fortune* with this Inscription, *Deo Mercurio & Fortunæ verte C. Antius Titi Fi. Ex voto*. M. *Charlet* thinks it ought to be read *Fortunæ revertenti*, and in my Opinion that is the true reading: For the Sense of it will then be this, That *C. Antius* the Son of *Titus*, to accomplish his Vow, has erected this Monument to *Mercury*, and *Fortune* returning.

4 VII. The third Image⁴ here given was found at *Beauvais*: 'Tis a Bass-Relief, where *Mercury*, contrary to Custom, is represented with a Beard: His *Petasis* is something different from what is observ'd in other *Mercury's*, and is not unlike a Hat; the Wings are very large: He is habited in a Robe that resembles the *Roman Paludamentum*: In his right Hand he holds a Purse, and in his left a *Caduceus* without Wings: The Inscription is, *Sacrum Mercurio Augusto Caius Julius Healissus votum lubens solvit merito*. In *English* thus: 'Caius Julius Healissus consecrated this Stone and Figure to *Mercury Augustus*, willingly accomplishing the Vow that he had made.' The Name of *Mercury Augustus* would incline one to think that the Emperor was at that time represented under the Form of *Mercury*: And if so, we need not wonder he was represented with a Beard: But tho' I cannot distinguish any of the Emperors Faces in this Image, yet they that are never so little skill'd in Antiquity, know very well that it is no uncommon thing to see Emperors and Empresses represented as Gods both upon Medals and other Monuments.

1
DEO MERCVRIO CISO
NIO DVBITATIA CASTVLA
NATIONE SYRIA TEMPLVM
ET PORTICVS VETVSTATE
COLLABSV M DENVO DE SVO
RESTITVIT



An ancient Altar at Metz has an Inscription upon it to *Mercury* in these Words: *Deo Mercurio numini sanctissimo, Herculus junior Augustus.* *Herculus* the younger *Augustus* dedicated this Altar to the most holy God *Mercury*. This *Herculus* is probably *Maximianus Herculus*, who is here call'd the younger, upon account of *Dioclesian* who was elder, and had rais'd him to the Empire.

CHAP. II.

I. A great number of Mercuries of no Sex are to be met with, and were worshipped in some parts of Gaul. II. Other Mercuries and Gaulish Figures. III. Mars another God of the Gauls. IV. Jupiter worshipped among the Gauls, and in the Alps.

I. THE following Monuments of *Mercury*, which are pretty numerous, were found between *Lorain* and *Alsace*, in a certain Mountain call'd *Framont*; which Word, according to some, is deriv'd from *Pbaramundi mons*, or from *Ferratus mons*: But these sorts of Etymologies are generally very uncertain. I know not whether amongst these Figures there may not be some that are older than the Conquest of *Gaul* by the *Romans*: But those with the *Latin* Inscription are very probably since that time. The others without Inscription are pretty much of the same taste, that is, very rude and barbarous, and probably of the same time. This however we have observ'd, that except some Medals which shall be produc'd hereafter, we have not any Figure of the Gods that we can depend upon for *Gaulish*, when they were a free People, and govern'd only by their own Laws.

The first *Mercury* has a winged *Petasis* of a very rude Form, and a kind of *Palium* that does not cover his Nakedness: In his right Hand he holds a Purse of a singular Form, from whence there hangs a long *Fascia*: It might indeed be question'd whether it is really a Purse, if it were not one of the common Symbols of *Mercury*: In his left Hand he holds a *Caduceus*, and at his Feet there is seen an Animal, scarce knowable, by reason its Form is so ill expressed. The following *Mercury*, part of whose Head is broken off, rests himself upon a kind of *Caduceus*, and with the other Hand holds a Purse not much unlike the former: At his Feet is a Cock, the Symbol of *Mercury*. In this Figure there are seen the Breasts of a Woman, which the former has not: But what is remarkable in both, is that at the bottom of the Belly, instead of the Marks that distinguish the Sexes, they have nothing but two large Rings enclosed in one another, by which is probably denoted that *Mercury* was of neither Sex. The two following *Mercuries*, whose Heads are wanting, have nothing more of either Sex than the preceding ones, and are knowable by the *Caduceus*.

II. The next *Mercury*, half of whose Body is broke off, is discoverable by his *Petasis* and Wings: The *Latin* Inscription is not very easily read; but does most probably import this Sense: *Deo Mercurio P. V. C. Votum Solvit Lubens Merito*: The *P. V. C.* being the initial Letters of his Name that accomplish'd the Vow. The next Head seems also to be *Mercury's*, tho' the Wings of the *Petasis* be but of a rude Form, as is observable in many others.

The two following mutilated *Mercuries* in this Plate are both without Sex: And it appears, that the Worship of *Mercury* without Sex was very much in vogue both in this, and the neighbouring Parts of *Gaul*. Amongst some Figures sent me by the Baron de *Craffier* of *Liege*, who did me many good Offices of this kind, there are three *Mercuries* of a rude Form, and of no Sex, like the preceding

¹² ones. The two following Heads of *Mercury*, have, ¹² instead of Wings, a sort of
¹³ Fillets notch'd at the top. To these Figures we have added the Head ¹³ of a horned
 Animal, found in the same Mountain.

PLATE
 LVII

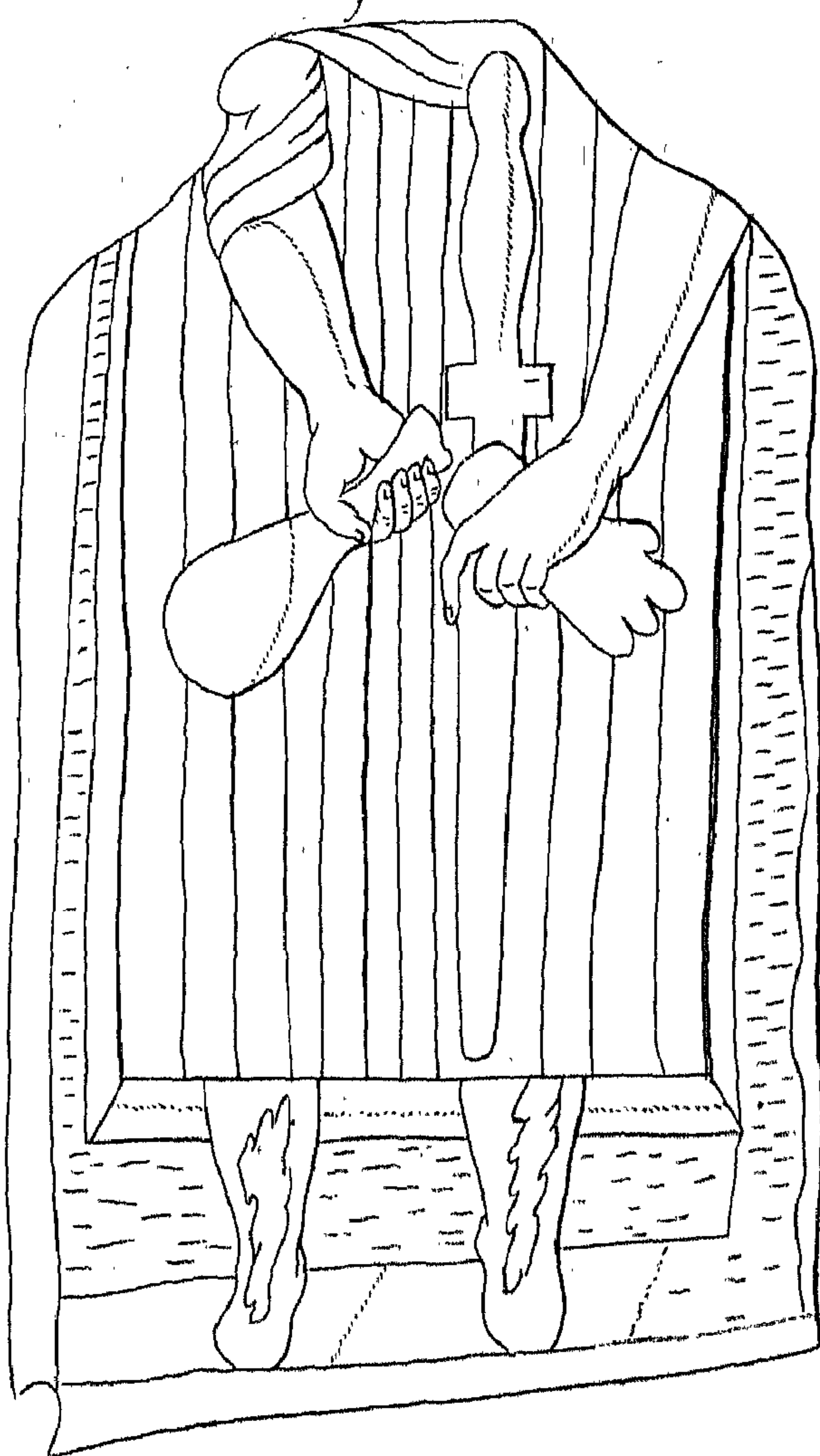
In the following Plate three Men ¹ are exhibited without Heads, one of whom
¹ has a long Sword, and seems to hold in one Hand a Purse, and in the other a
 Glove. These Men have nothing remarkable besides their Habits. Next to these
² is represented a Combat ² between a Lion and some other Animal, which by
 reason of the Poorness of the Graving is scarce distinguishable, together with an
 Inscription, *BELLICCVS SVRBVR*, altogether as barbarous as the Fi-
 gures. Upon the same Mountain there is seen an ancient Temple of a very sim-
 ple Structure.

The rest of the Plate is full of antique Monuments, found lately near *Zurich*:
 The two *Mercuries* that are there exhibited, are done by a good Hand: The one
 of them has at his Feet a Tortoise, a common Symbol of *Mercury*, as has been
 already shewn in the first Volume in the Chapter of *Mercury*. But the seven
 Beasts are so ill done, that they are hardly distinguishable: Nor dare I ven-
 ture to say they were accounted Deities by this People. In the same Plate are
 seen a Sword, a Key, and some other Instruments; all which were found in the
 same place.

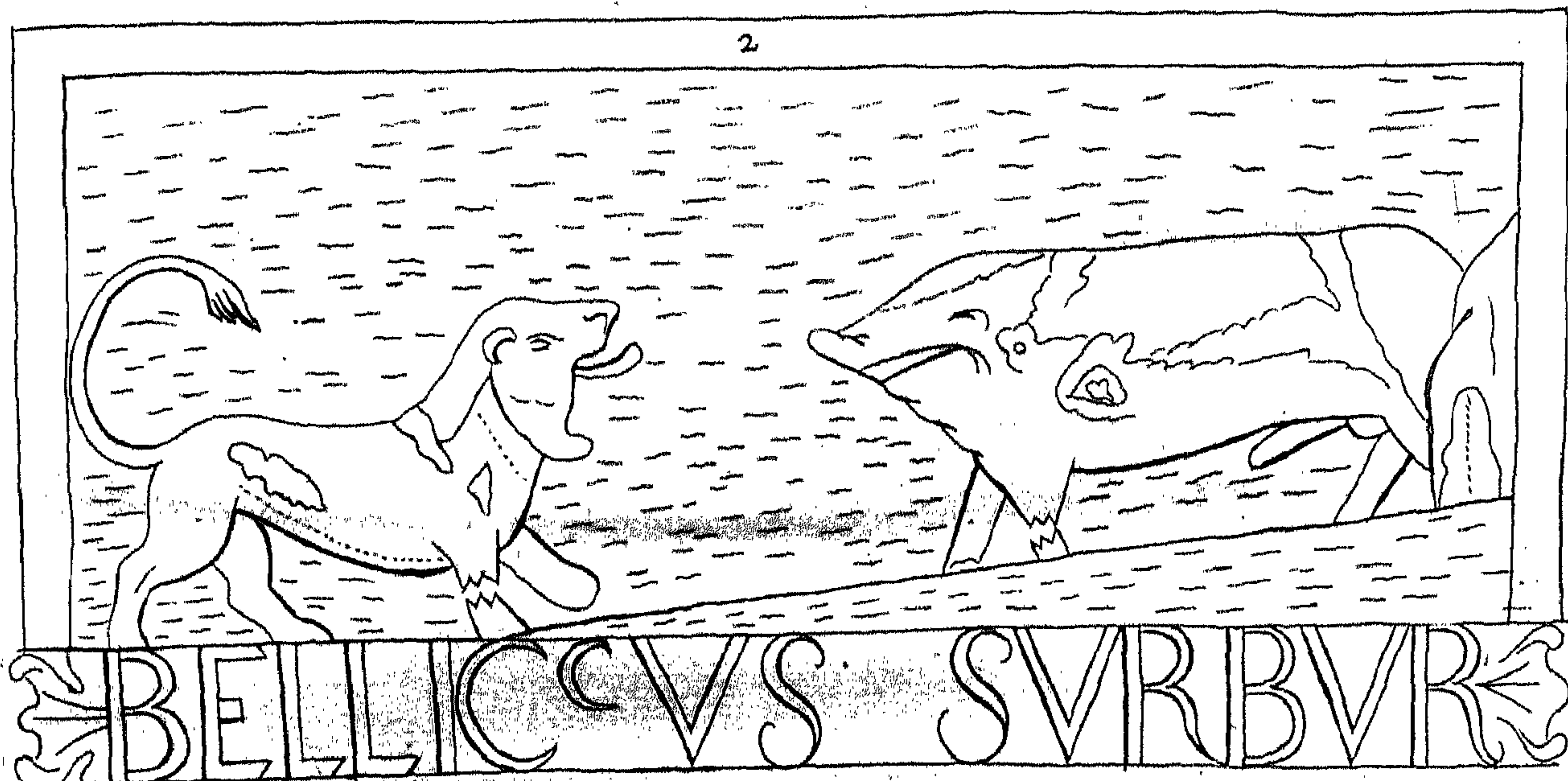
III. 'Tis thought the *Gaulish* God *Mars* was the same with *Hesus*, or *Efus*,
 mention'd by *Lucan* and *Laëtantius*. No Image of this God, as he was worship-
 ped by the *Gauls*, has hitherto been met with; only he occurs with the Inscr-
 iption *Efus* upon the Bas-Reliefs dug up in the Cathedral Church of *Paris*, *Anno*
1711, which Bas-Reliefs shall be publish'd below.

IV. *Jupiter*, who is thought to be the same with *Lucan's Tharamis*, is also
 found in the Bas-Reliefs of *Notre Dame* at *Paris*, very much resembling the o-
 ther Figures of *Jupiter* exhibited in the first Volume. I know not any other Figure
 of *Gaulish Jupiter*. There is indeed another *Jupiter*, whose Statue has been
 preserv'd down to our Time in *Savoy*, upon a Mountain call'd the great *S. Ber-*
nard in the Monastery of *Montjoux*, *Mons Jovis*, so call'd from this Statue of *Ju-*
piter. This Statue was publish'd by the Author of the Life of *S. Bernard* of *Men-*
ton, Founder of this Monastery; and by *Guichenon* in his History of the House
 of *Savoy*: 'Tis not unlike another *Jupiter* in the first Volume. This same *Ju-*
piter has this in particular, that he wears a radiated Crown, and in his left Hand
 holds a Thunderbolt. Not far from thence is a Column, whose Name was
Columna Jovis, from whence a certain place of that Mountain is now call'd *Colonne*
Joux. 'Tis reported there was upon this Column a Carbuncle, which was cal-
 led *Jupiter's Eye*, and that from thence comes the Name of *Columna Jovis*. We
 shall here give the Inscription, which, it's said, was formerly at the Foot of this
 Statue: *Jovi Optimo Maximo, Genio Loci, Fortunæ Reduci, Decius Terentius Var-*
ro dedicavit.

Not far from thence again is the God *Penninus*, which is a local Name given
 him from his being worshipp'd in the *Alpes Pennines*. The Figure is a young
 Man quite naked upon a Column. Near this is an Altar with this Inscription,
Lucius Lucilius Deo Pennino optimo maximo donum dedit. We have but few Mo-
 numents of the *Gaulish Minerva* mention'd by *Julius Cæsar*.



2



BELICCVS SVRBVR



Vol. II

Plate 58

C H A P. III.

- I. Apollo of the Gauls worshipped, as supposed, under the Name of Belenus. II. The Opinion of Elias Schedius refuted, that the Number of the Days in the Year are expressed by the Letters in the Word BHΛENOΣ. III. The Hercules of the Gauls according to Lucian. IV. Another Hercules of the Gauls.*

I. CONCERNING the *Apollo* of the *Gauls*, many are of Opinion, and that not without Reason, that he is the same with *Belenus*; as those Lines of *Ausonius* prove, where speaking to *Attius Patera*, he says he is of the Race of the *Druids*, that being in the Service of the Temple of *Belenus*, he has the Name of *Patera*, the Ministers of the mystick *Apollinaris* being so call'd. In another place the same Author speaks of an old Man call'd *Phœbitius*, of the Race of the *Druids*, who had been *Ædituus* or *Sacristan* of *Belenus*, and who by means of his Son had obtain'd a Chair at *Bordeaux*. The Words in the Original are these: Verse 4.

*Tu Baiocassis stirpe Druidarum satus
Si fama non fallit fidem,
Beleni sacratum ducis e templo:
Et inde vobis nomina
Tibi pateræ: sic ministros nominant
Apollinaris mystici.
Non reticebo senem
Nomine Phœbitium
Qui Beleni ædituus
Nil opis inde tulit.
Sed tamen, ut placitum,
Stirpe satus Druidarum
Gentis Aremoricae,
Burdigale Cathedram
Nati opera obtinuit.*

Verse 10.

These Names of the Ministers or Priests *Apollinaris* and *Phœbitius*, shew that *Belenus* was taken by the *Gauls* for *Apollo*, as well as at *Aquileia*, where *Belenus* was likewise worshipp'd. Many Inscriptions of that City begin thus, *Apollini Beleno*, as may be seen in *Philip a Turre*, the Bishop of *Hadria*'s learned Dissertation upon *Belenus*.

II. *Elias Schedius*, in his Book *De Diis Germanorum*, takes *Belenus* for the Sun, and imagines he has found in the Name *Belenus* the 365 Days of the Year, in like manner as the *Basilidians* formerly found them in those of *Abraxas* and *Mithras*: For this purpose *Schedius* writes *BHΛENOΣ* thus with an *η*, that he may perfect that number.

B H Λ E N O Σ 365
2, 8, 30, 5, 50, 70, 200

But as the Bishop of *Hadria* has very well observ'd, *Schedius* could not make out his imaginary Number without changing the Name: For the second Letter as well as the fourth is an *η*, in *Herodian*, and the first Syllable always short in *Ausonius*, and *Quintus Siculus*, two of whose Verses we have here, taken by *Antony del Ré*, as he says in his *Antiquities of Tivoli*, from a Marble Monument:

An-

*Antinoo & Beleno par ætas formaque par est,
Cur non Antinous sit quoque qui Belenus,
Q. Siculus.*

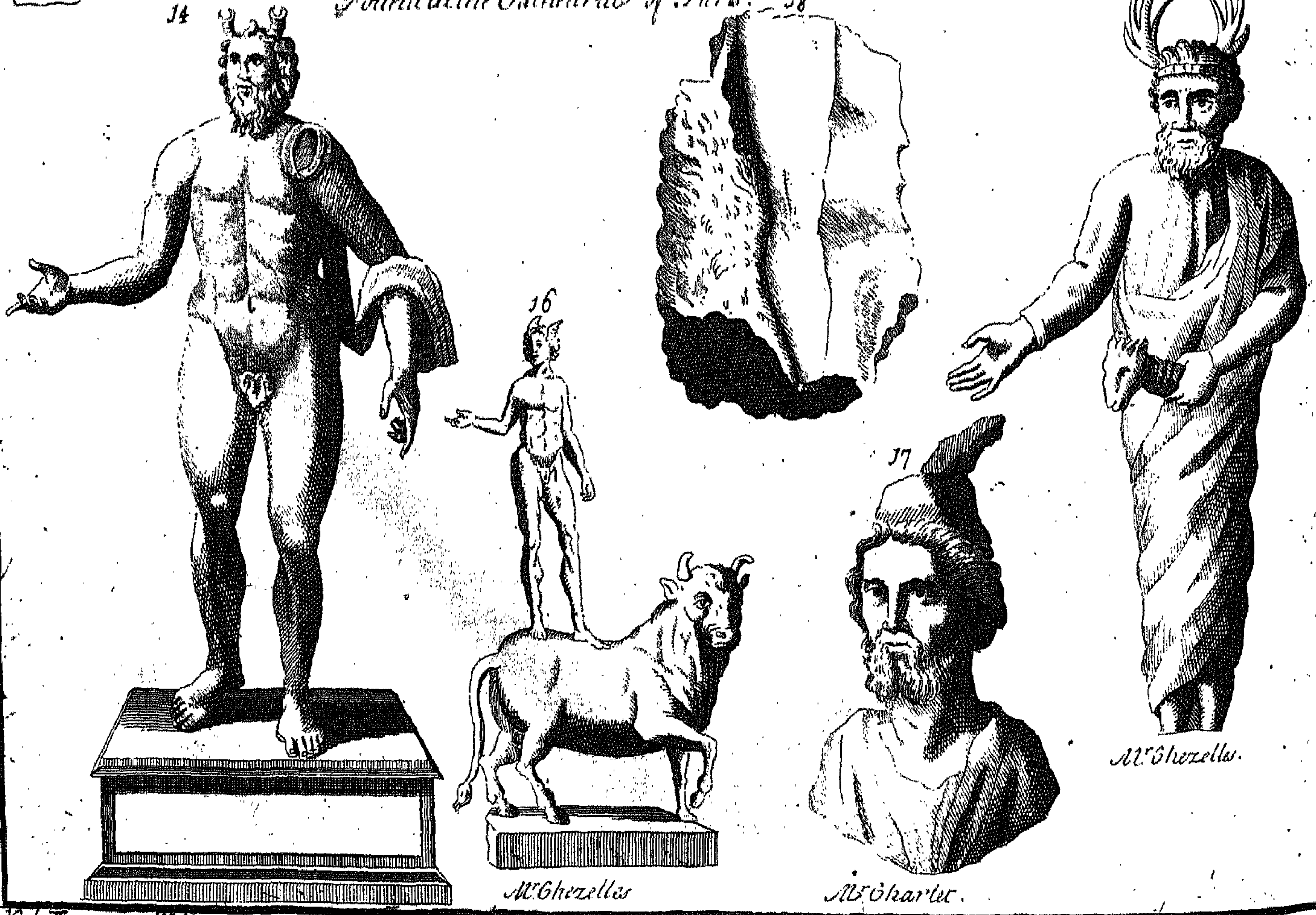
'Tis to be observ'd that in many Inscriptions he is call'd *Apollo Belenus*: but never *Sol Belenus*: And altho', physically speaking, *Apollo* is the same with the Sun, yet in their Civil Worship they considered them as two different Divinities. Most of the Ancients also distinguish'd them, as having nothing in common, as has been already prov'd where we treated of *Apollo*, and the Sun. To what is there said we shall add, that when *Cicero* enumerates many *Apollo's*, he does not say that any of them were ever taken for the Sun; and on the other Hand when he recounts many Suns, he does not give the least Intimation that any of them were ever taken for *Apollo*: And forasmuch as this last Passage was not produc'd in the Chapter of the Sun, we shall therefore give it a place here: *Soles ipsi*, says he, *quam multi a Theologis proferuntur: unus eorum Jove natus, nepos Ætheris; alter Hyperione; tertius Vulcano, Nili filio, cujus urbem Ægyptii volunt esse eam, quæ Heliopolis appellatur: quartus is, quem heroicis temporibus, Achante Rhodi peperisse dicitur, avum Jalyfi, Camiri & Lindi; qui Colchis fertur Æetam & Circen procreavisse.* In *English* thus: 'Divines, says he, speak of many Suns, one of whom, the Son of *Jupiter*, was the Grandson of *Æther*; the second the Son of *Hyperion*; the third of *Vulcan*, Son of *Nilus*; whose City the *Egyptians* pretend *Heliopolis* is: the fourth is he who is said to be born of *Achante* in the Isle of *Rhodes* in the heroick Times, and who was Grandfather of *Jalyfus*, *Camirus*, and *Lindus*; and who is said to have had Children *Æeta* and *Circe* in the Country of *Colchos*.' *Cicero* says not one Word of any of these being taken for *Apollo*. *Belenus* was therefore never taken for the Sun, either at *Aquileia*, or in *Gaul*. The *Belatucadrus* of *Great Britain*, which is found in two of *Gruter's* Inscriptions, is also thought to have been the same with the *Belenus* of the *Gauls*.

III. As to the *Hercules* of the *Gauls*, let us see what *Lucian* writes: 'The *Celtæ*, says he, call *Hercules* *Ogmios*, and represent that Deity in a very different manner from other Nations: For with them he is an old decrepit bald Fellow, the few Locks he has being white, his Skin shrivell'd and Sun-burnt, as that of old Mariners generally is; so that one would sooner take him for *Charon*, or *Japetus*, or some one of the *Tartarian* Abyss, than for *Hercules*. But notwithstanding this Figure, he has all the other Marks of that Hero: For he is cloath'd with a Lion's Skin, has a Club in his right Hand, a Quiver hanging, and a Bow bent in his left Hand. In a Word, 'tis no other than *Hercules*. For my own part, I should have thought the *Gauls* had purposely represented him in this uncouth manner to ridicule the Gods of the *Greeks*; and it may be also to be reveng'd of that Hero for having formerly invaded their Country in a hostile manner, and carried from thence great Spoils, at the time he travell'd into the Western Regions in quest of *Geryon's* Flocks. I have not yet taken notice of what is most remarkable in this Image: For this good old *Hercules* leads after him a great multitude of Men, all chain'd together by the Ears with fine Chains compos'd of Gold and Amber, that resemble the choicest Jewels. Now tho' the Chains they are thus bound in are so fine and delicate, that the Men might break them with all the ease imaginable, yet is there not one of them that attempts to escape, or make the least Resistance; but voluntarily and joyfully follow, speaking the Praises of their Leader, and marching after him in such manner as that the Chains are never upon the Stretch, so that one would think they would not like to be releas'd. What's yet more surprizing, is that the Painter,

' not



Found in the Cathedral of Paris. - 18



‘not knowing where to fasten the end of the Chain, because *Hercules’s* Hands are ‘embarrass’d with his Club and Bow, bores a Hole thro’ his Tongue to put it ‘through, and in that manner makes him draw them, the Hero also turning him- ‘self towards them, and laughing.’ *Lucian* afterwards adds, that a *Gaul* explain’d this Riddle to him, giving him to understand that the *Gauls* were not of Opin- ion with the *Greeks*, that *Mercury* was the God of *Eloquence*; but that *Her- cules* rather had the Title to it, because he was more brave than *Mercury*; and that they represented him as an old Man, because, according to the *Greeks* them- selves, *Eloquence* was not in Perfection until old Age; and that these Chains is- suing from the Tongue of *Hercules*, and fasten’d at the other end to the Ears of the Auditors, denoted the Force of his Eloquence, with which his Hearers were so charm’d. I shall not stay to examine whether there be any Fiction or Hyper- bole in this Account of *Lucian’s*; who says he has both seen, and admir’d this Fi- gure of *Hercules*.

IV. The other Figure of *Hercules* is found upon a Medal of the *Segusians*, a People near *Lions*, signified by the Inscription *Segusia*. On the Reverse is seen *Hercules* with his Club in his right Hand, and in his left the Spoils of the Lion. Beside him is the Figure of a young Man cover’d on all sides with a *Pallium* that hides his Arms, something like the *Telephori*, whose Figures are given in the first Volume. Concerning this Juvenile Figure, which no where else occurs with *Hercules*, we have nothing to say. ’Tis thought the Inscription AR VS be- tween *Hercules* and his Club, signifies the same thing as *Arar*, which is the Ri- ver *Saone*.

CHAP. IV.

I. *Bas-reliefs found in the Cathedral Church of Paris.* II. *The first Stone with an Inscription, and some Figures.* III. *A second Stone with Vulcan, Jupiter, Esus, and Tarvos Trigaranus.* IV. *A third with Castor and Pollux, Cernun- nos and Hercules.* V. *A fourth Stone with some Figures very much defaced.* VI. *Other Figures with Horns.* VII. *Other Images of Gaulish Deities.*

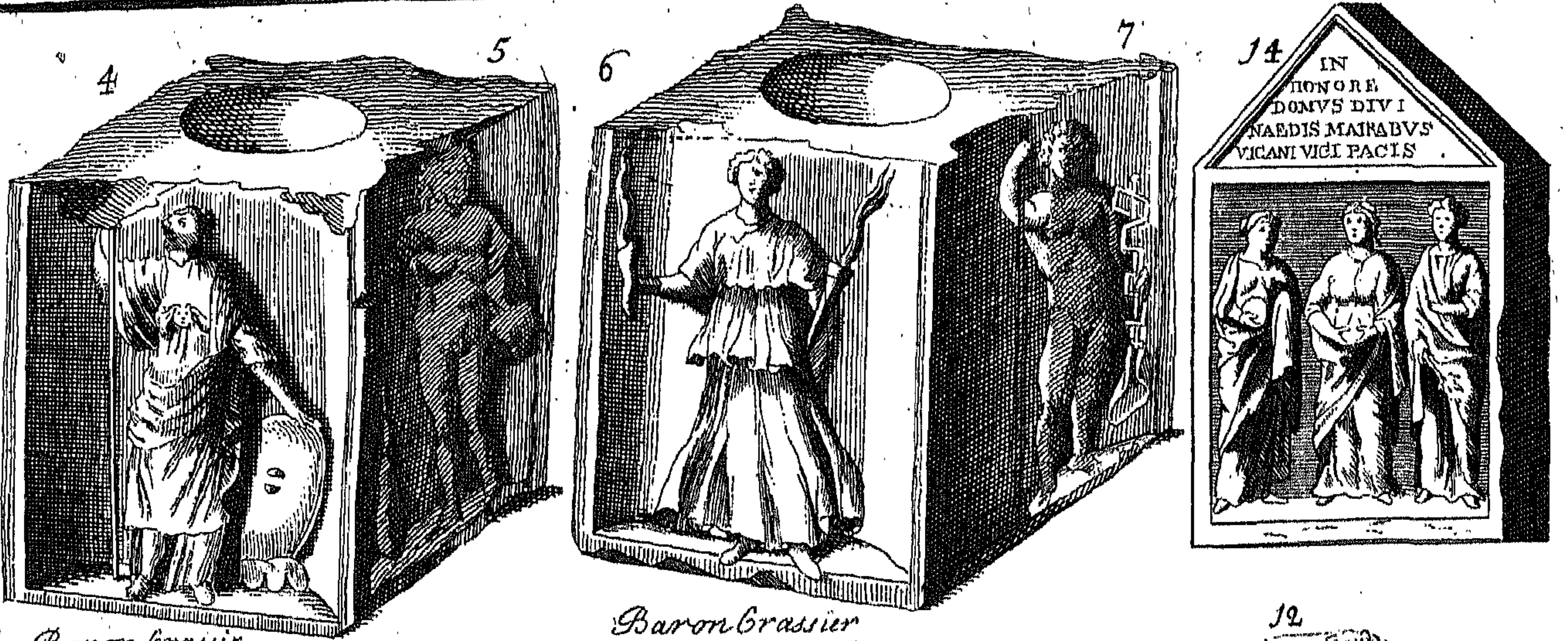
I. **W**E come now to the Bas-Reliefs dug up in the Church of *Notre Dame* in *Paris*, in which there are the most curious Discoveries concerning the Religion of the *Gauls* that have been made a long time: They were found in the Year 1711, in the Month of *March*, as they were digging to make a Vault for the Interment of the Archbishops of *Paris*. M. *Baudelot* and M. *Moreau de Mautour* have each of them made a learned Dissertation upon those four great Stones, that were found very deep in the Earth, and which have Bas-Reliefs on every side, tho’ in some of them the Sculpture has suffer’d thro’ the Injury of Time.

II. The first Stone has upon one of the Faces this Inscription; ‘*Tib. Cesare* PLATE LIX.
Aug. Jovi optumo maxsumo in nautæ Parisiæ publice posierunt. The Letters that are wanting before *m*, are in all Probability such as should make up the Word *Aram*: And as to *posierunt* instead of *posuerunt*, the Change of *i* for *u*, and of *u* for *i*, is so common in Inscriptions, that it is not worth while to take further notice of it. We have seen above in the first Volume *Neptino* for *Neptuno*. The Sense of the Inscription is, that under the Empire of *Tiberius Cesar Augustus*, the

Parisian Mariners publickly dedicated this Altar to *Jupiter Optimus Maximus*. 'Tis probable the three other Faces of this Stone represent the Ceremony of this
 2, 3 Consecration. In the second² and third³ Faces Men are exhibited arm'd with Spear and Shield. The Shields are *Hexagons*, like those of the *Dacici* and *Germanici* seen in the Columns of *Trajan* and *Antoninus*: They wear also Bonnets not unlike those of these two Nations: All those upon the second Face appear young; but those upon the third have long Beards. Before these there is observ'd a large Circle, which probably made part of the Ceremony: But of what use it was is not easy to guess. I dare not venture a Conjecture upon the Name *Eurises*, which is
 4 upon the third Face, no more than I dare upon the Name *Senanieilo*⁴ on the fourth Face; both which were probably *Celtick* Names. Upon the fourth Face there are no Arms seen: Nor can any thing in it hardly be observ'd, it is so spoil'd. And here I cannot but approve the Conjecture of Mr. *Baudelot*, who thinks this may express some Procession.

5 III. In the first Face of the second Stone, the first Figure represents⁵ *Vulcan*, with the Inscription *Volcanus*. He is here habited in the same manner as he is upon *Roman* Monuments, with his Tunick falling down almost as low as the Knee: In one Hand he holds a Hammer defac'd with time, and in the other a Pair of Pincers; and upon his Head wears just such a Bonnet as all the other
 6 *Vulcans* do. The *Gauls* probably learnt the Worship of *Vulcan* from the *Romans*: For there is not any one Author that mentions their Worship of this Deity while they were a free People. Upon the second Face of the same Stone⁶ is *Jupiter*, of much the same Form with the *Jupiter* of the *Romans*: He has in his left Hand a Spear, and in his right, which is something broken, probably the Thunderbolt. The Name *Jovis* written over his Head is the nominative Case. *Ennius* and others call'd him *Jovis*; some, *Jovis Pater*; but most commonly *Ju-*
 7 *piter*. The third Face exhibits⁷ the ancient *Gaulish* God *Esus*, which is here read without an *H*, tho' others pronounce it *Hesus*. We have already said that this *Esus* was commonly thought to be the God *Mars*: There is not here however any Symbol of that Deity: He is half naked, and seems to have cut down a Tree that's fallen, with an Ax or Bill. The fourth Face is the most singular of
 8 all: It exhibits⁸ behind a Tree a Bull, upon which are three Birds, probably Cranes, as the Inscription seems to import; one of them upon his Head, another upon the middle of his Back, and the third upon his Rump. The Inscription upon this Image is thus read: TARVOS TRIGARANVS, which is a small Corruption of two *Greek* Words, ταύρος τετραγανός, the Bull with three Cranes. The *Gauls*, *Cæsar* tells us, made some use of the *Greek* Tongue; I am also more inclin'd to think these Words are borrow'd from the *Greek*, than with *Pezron*, that the *Greek* Words ταύρος and τετραγανός were deriv'd from the *Celtick* Words *Taru* and *Garan*. Whether these two Words are yet in use, and signify the Bull and Crane in lower *Britany*, (which is thought, not without reason, to speak the same Language with the *Celtæ*) I know not: But if it be so, I should still be rather of Opinion, that these Words were borrow'd from the *Greeks*, than that the *Greeks* borrow'd theirs from the *Celtæ*. But however that be, it appears that this Bull with three Cranes was reckon'd among their Deities, seeing he is plac'd in the same Line with *Vulcan*, *Jupiter*, and *Esus*.

9 IV. The first Face of the third Stone exhibits⁹ a God with a Bonnet on his Head, a Coat of Mail, a Spear in one Hand, and the other plac'd upon the Head of a Horse: By the Inscription it is *Castor*. 'Tis probable the *Gauls* learnt the Worship of this Divinity from the *Romans*, as well as that of his Brother *Pollux*, who
 10 is¹⁰ represented in the following Face in much the same Equipage with *Castor*: The
 11 Name is defac'd, as is also the Figure. The third Face¹¹ exhibits a Man with the



Baron Grassier

Baron Grassier



Baron Grassier

Baron Grassier



Montfaucon



M^r Charlet



M^r Charlet



M^r Mellier



M^r Mellier



M^r de Boze



M^r Charlet

the Horns and Ears of a Beast: The Horns are not unlike those of a Stag; tho' others think they resemble the Branches of a Tree: The large Ring upon each Horn, has some Mystery in it we do not understand. This was without doubt a *Gaulish* God, and his Name, as the Inscription imports, *Cernunnos*. *Cern* here signifies a Horn, and 'tis thought the Origin of this Word may be found in the Language of our *Bretons*. He was therefore the horned God; the *Gauls* having Gods of this kind, as well as the *Greeks* and *Romans*. The fourth Face, in my Opinion, represents ¹² a *Hercules* fighting with a *Hydra*: He is naked, as other Images of him frequently are: He heaves his Club, which on one side is defac'd, as if he was about to give the Dragon a Blow on the Head: This it may be is the fabulous *Hydra*, or rather the Dragon of the *Hesperides*. This Figure is not unlike that other of *Hercules*, who on the Reverse of a Medal of *Geta*, heaves his Club against the Dragon of the *Hesperides*: But this I submit to the Judgment of the Learned. Upon the Head of *Hercules* there appear some mutilated Letters not legible.

V. The fourth Stone ¹³ has likewise four Sides all adorned with Bas-Reliefs, but so defac'd, that nothing can be made of them. On each Face indeed a Man and a Woman are seen; and among the Men, some have a Helmet, but so worn out with time, that the Form of them is hardly distinguishable. And thus I have given you what may be said, if not with Certainty, yet at least with Probability, of those Bas-Reliefs found in the Cathedral Church of *Paris*. As to the Drawings, I have also taken all necessary Care to have them made as accurately as possible.

VI. The following Figure ¹⁴ was communicated to me by M. *Moreau de Mautour*, of the Academy of Inscriptions. The Statue that he has is of Brass, and is thirteen Inches high. The first thing my Mind suggested to me upon seeing it with those Horns, was, that it might possibly be the God *Cernunnos*, found in the Bas-Reliefs of *Notre Dame*: And in this Thought I remain, not being able to make any thing else of it: For there is no room to enlarge without recurring to the horned Gods, which we have given in so great number in the first Volume. Let the Reader, that pleases, therefore consult what we have said upon *Jupiter Hammon*, upon horned *Bacchus*, upon *Pan*, *Sylvanus*, the *Fauns* and *Satyrs*. Besides, M. *Moreau de Mautour* has given the World a learned Dissertation upon this Monument, which he takes to be a horned *Bacchus*, where he has collected all that can be said upon it. The other horned God ¹⁵ was sent me by M. *de Chezelles*, Lieutenant-General of *Montluçon*, and much more resembles the *Cernunnos*, as any one may see, if it be not the very same. He has in his Hand the Head of an Animal, seemingly of a young He-Goat, whose Horns are not shot out.

VII. I have here also added a very extraordinary Figure of *Mercury* upon a Bull ¹⁶, sent me by the same Hand, which exactly resembles the Figures of the God *Dolichenus*, and *Jupiter* upon a Bull, given in the first Volume in the Chapter of *Jupiter*: This indeed is engrav'd by a better Hand than the other. There's nothing among the Writers to be met with, that is of any use to explain these extraordinary Figures.

The Head by it ¹⁷ seems to be that of a *Gaulish Vulcan*: It was sent me by the Abbot *Charlet*. There is also represented ¹⁸ a human Thigh, found in the Church of *Notre Dame*, together with the other Monuments. 'Tis done by a good Hand, but instructs us in nothing.

In the next Plate there are ¹ two Heads of Women, sent me also by the Abbot *Charlet*, which seem to have been in the number of *Gaulish* Deities. They have each of them a certain Machine upon their Hair, which is so much alike, that one would take them for one and the same Deity: There is also a Crown upon one of them: But what Deity this was, I cannot pretend to say beyond Conjecture. The following Figure of a Woman ², of which there is a double Representation, is

PLATE
LX.

is a handsome Design: There is a Hole in the middle of her Breast which passes through, and serv'd probably to fasten her in a Chamber, upon some Bed or other place: This was probably one of the *Lares*; but I do not advance it any other-
 3 wise than as a Conjecture. What the large Figure below³ is, I know not, unless it be a *Ganymede*: 'Tis a young Man upon a Sea-horse, and seiz'd by an Eagle. But what Business has *Ganymede* upon a Sea-horse? And if it should be taken for an *Apotheosis*, the same Difficulty would still return.

CHAP. V.

- I. *Altars, Drawings of which were sent from Leige, representing some Deities.*
 II. *The God Bemilucius found in Burgundy. Some Doubts about the true way of reading that Word.* III. *An Inscription of the God Mithras suspected.*
 IV. *The History of the Inscription of Chyndonax.* V. *Rejected as manifestly false.* VI. *Another Inscription of Mithras suspected.* VII. *Abellio and the Goddesses Mairæ.* VIII. *The Goddess Bibracte.*

I. **T**O these *Gaulish* Antiquities I here add two Altars, the Drawing of which was sent me by the Baron *de Craffier* of *Liege*. Upon the four Faces of each Altar there are as many Deities, but very much injured by Time. The first Altar exhibits⁴ *Minerva* with *Medusa's* Head upon her Breast: She has in her right
 4 Hand a Spear, and the left she rests upon her Shield. Upon the following Face⁵
 5 is *Hercules*, holding in one Hand the Spoils of the Lion, and resting the other
 6 upon his Club. The next Face⁶ exhibits a *Ceres* with a Torch in each
 7 Hand. Whether it is a *Mercury*,⁷ with a Spear in his right Hand, and a *Caduceus* in his left Hand, that is represented upon the fourth Face, I know not. The
 8 other Altar exhibits on one Face⁸ a God, with a radiated Crown, and holding
 9 a Spear: The Face is quite lost, as well as that of *Mercury's*⁹ on the next side, where that God has a *Caduceus*, and Wings both upon his Head and Feet. Up-
 10 on another side is represented¹⁰ *Hercules* with the Lion's Skin upon his Arm, and his right Hand resting upon his Club. I can make nothing of the following Fi-
 11 gure,¹¹ its Head being lost, as well as all the rest upon this Altar.

12 II. The *Gaulish* God, whose Figure is here given,¹² was found in *Burgundy* with the Inscription, in a Village call'd *Ampilli*, that belongs to the Abbey of *Flavigni*. The Statue of the God is upon a Stone almost all in Bas-relief, so that the Legs were disjoyn'd from the Stone, and so broken off above the Knees. This Statue, which is now in our Monastery, was about three Foot high when it was whole. 'Tis a young Man with short Hair, cover'd with a *Pallium* fasten'd to his Shoulder, which nevertheless does not hide his Nudity. In his right Hand he holds a Bunch of Grapes, and in his left some other Fruit which Time has defac'd: Above the left Hand is a Bird with its Head broken off, which seems to be there to have peck'd the Fruit or Grapes. The Inscription on the side of the God's Head, is this:

DE OBE
 MILVCIO
 VI

The Letters are very plain, nevertheless we are a little embarrass'd about the true Reading: For if it is read *Deo Bemilucio*, we then know not what to make of the two Letters of the third Line: But if we read it *Deo Bemiluc. Jovi*, supposing a Point after *Bemiluc*, we shall then make good Sense of it. 'Tis without all doubt that *Bemiluc* here is a local Name; from whence perhaps came the Word *Ampilli*, which is the Name of the Village. It seems, I must confess, very unlike *Bemiluc*: But we find in a Succession of Time as considerable Changes in the Names of Places. The Bunch of Grapes seems to denote that he was a God of the Vineyard Grounds, such as is the Country of *Burgundy*. If *Deo Bemilucio Jovi* be the true Reading, then it will be a *Jupiter* without a Beard, as were *Jupiter Anxur*, *Jupiter Bronton*, or the Thunderer, and others perhaps, as may be seen in the first Volume in the Chapter of *Jupiter*.

III. The Figure of *Mithras*, publish'd by *Simeoni*, is very extraordinary, but not of undoubted Credit. Upon a Rock, where a Serpent is represented, says he, is the Figure of a Woman, or perhaps of a young Man, which better agrees with the Inscription under it, importing that *Secundinus* set it up in Honour of the invincible God *Mithir*. As to the Word *Mithir*, I cannot help thinking it corrupted, and put there for *Mithra*: For if the Figure and Inscription are genuine, 'tis without Controversy the God *Mithras* that is here spoken of, his Worship having been in vogue through the whole *Roman Empire*, and without doubt carried from thence into *Gaul*.

IV. To prove that *Mithras* was receiv'd into the Theology of the ancient *Gauls*, I shall not lay any Stress upon the Inscription on the Sepulchre of *Chyndonax*, publish'd by *John Guenebauld* of *Dijon*, Anno 1621, in his Book entitled, *le Reveil de Chyndonax*; this Inscription having evident Marks of its being supposititious, as I have prov'd in the Preface to my *Paleographia Græca*. What I have there said agrees so well with the Matter now before us, that I shall give it a place here, adding also some further Observations that did not then occur. The Suspicion is not at all about the Urn, that being truly antique; but about the Inscription only, which seems to have been forg'd by *Guenebauld*. What's here most surprising, is, that those two great Men, *Casaubon* and *Salmasius* should take it for genuine, whilst many others of less Learning, but who, it may be, were better acquainted with *Guenebauld* than they, look'd upon it as an Imposture of *Guenebauld's*, who publish'd it. The Inscription being thus espous'd by two such celebrated Men as *Casaubon* and *Salmasius*, pass'd current, and was receiv'd by many learned Men without the least Scruple. But here it may not be amiss to give a short History of the Fact, which was this.

In the Year 1598, upon the second of *November*, some Vine-dressers working in a Vineyard of *Guenebauld's*, at a place call'd *Poussot*, about half a Mile from the City of *Dijon*, found as they were digging a round Stone Urn, flat at the bottom: It was a Foot in heighth, and as much in diameter. Upon the Superficies on one side there were inscrib'd these two Letters, X. V. and upon the flat Superficies at the bottom an Inscription of two Lines, which we shall give by and by. Thus far *Guenebauld*. Within this Stone Urn there was another of Glass, wide in the middle, and narrow towards the top and bottom, in which were deposited the Ashes and some Remains of the Bones of the Defunct. This Urn, when look'd upon in the Light, had all the Colours of the Rainbow, which often happens to Glass-bottles without using any Art with them, only by being buried a long time in the Earth. The same thing is observ'd in Glass Urns dug up every Day at *Rome*.

The Fame of this Discovery being spread in all places, great numbers went to see it, and among them many Men of Learning. M. the President of *Thou*

would have purchas'd it at a high Price; but *Guenebauld*, who had more Reasons than one for not parting with it, would not sell it him; but let him have a Copy of the Inscription, which was sent to *Gruter* to have a place in his *Thesaurus*. I shall here give you what M. *Philibert de la Mare* has said upon this occasion, in his Life of *Salmasius*, not yet printed, out of which this Extract was communicated to me by M. *de la Monnoie*.

' *Guenebauld* readily gave M. *de Thou* a Copy of this Inscription requested of him: M. *de Thou* immediately sent it to *Gruter*, who was a great Collector of such things. That learned Man gave it a place afterwards in his rich *Thesaurus* of Inscriptions, Page M.C.LIX. but was mistaken, in saying that the Sepulchre was at *Autun*, instead of *Dijon*, where I have seen it a hundred times my self in the House of M. *Guenebauld*. There it also continued until his Son *Benignus* made a Present of it to Cardinal *Richelieu*, to obtain of him the place of Intendant of *Cîteaux*. After the Death of the Cardinal 'tis said it was removed to the Duke of *Orleans Gaston's*, and plac'd among his other Monuments of Antiquity. But forasmuch as I understand there are some that doubt of the Antiquity of this Inscription, and suspect that M. *Guenebauld* was the Author of it, and of the fabulous Story of the Interment of *Chyndonax* mention'd in it, tho' the Antiquity of this Urn is incontestable; this one thing, I think, may suffice to confute such, namely that this same *Greek* Inscription has been so generally receiv'd by Men of Learning for genuine, that there is not the least room left to doubt of it. Add to this, that the great *Salmasius*, a Man skilful in these things, has seen this Inscription oftner than once, and cited it as genuine in his Notes upon *Epictetus* and *Simplicius*, to prove that the Ancients were of Opinion there was some Relation between the Ashes and the *Manes* of the De-funct, and that the *Manes* were offended when the Sepulchre was violated, the Bones disturb'd, and the Ashes scatter'd abroad.

V. But notwithstanding these Authorities of learned Men alledg'd by M. *de la Maire*, we cannot help calling in question the Genuineness of the Inscription for these Reasons: *Guenebauld* either gives the Copy of this Inscription, or suffers it to be taken, and this Copy is sent to *Gruter*, who gives it a place in his *Thesaurus* in Characters of the same Form of those that were sent him. These very singular Characters however, are quite different from those of *Guenebauld's*, taken, as he says, from the Original; which Difference could not possibly happen either through the Ignorance or the Unskilfulness of the Copyer: For the Characters sent to *Gruter*, are authoriz'd by ancient Inscriptions, tho' not very frequently, as we have shewn in our *Paleographia Græca*. I mean the *Omicrons*, the *Thetas*, and *Omegas*, which are all square, and so uniform, that their Figure cannot be attributed to the Unskilfulness of the Copyer; whereas those of *Guenebauld's* on the other hand are all round, and written with the same Uniformity; as may be seen by the two several Inscriptions annex'd.

Grut.

Chyndonax's Inscript.

Gueneb.

ΜΙΘΡΗΣ ΕΝ ΟΡΓΑΔΙ ΣΟΜΑ
ΤΩ ΧΩΜΑ ΚΑΛΥΠΤΕΙ
ΧΥΝΔΟΝΑΚΤΟΣ ΙΕΡΕΗΝ
ΑΡΧΗΓΟΥ ΔΥΣΕΒ' ΑΠΕΧ
ΔΥΣΙΟΙ ΚΟΝ ΠΡ Π Σ

ΜΙΘΡΗΣ ΕΝ ΟΡΓΑΔ' ΣΩΜΑ
ΤΟ ΧΩΜΑ ΚΑΛΥΠΤΕΙ
ΧΥΝΔΟΝΑΚΤΟΣ ΙΕΡΕΩ
ΑΡΧΗΓΟΥ ΔΥΣΕΒ' ΑΠΕΧΟΥ
ΔΥΣΙΟΙ ΚΟΝ ΟΡΩΣ

Now

Now this Alteration in the Characters ought by no means to be charg'd upon *Gruter*, who has given so many Proofs of his Integrity in his *Thesaurus*, that it would be very unjust to suspect him. Besides, had he been guilty of such a Fault, how easy would it have been for *Guenebauld* to have detected him? who nevertheless says not one Word against *Gruter*, even when he is complaining against Characters of that Form. Then as to *M. de Thou*, there is not the least ground to suspect him of changing the Characters. 'Twas therefore without all doubt from *Guenebauld* himself that *M. de Thou* had this pretended Inscription, in the very Character it is publish'd in *Gruter*, and that *Guenebauld* purposely put it in such uncommon Characters, either because he had not yet engrav'd it upon the Stone, or else because having a Design to publish it one Day himself, he was not willing any Body should be before-hand with him, but reserv'd the Honour of the Publication of such a Curiosity to himself. But be that as it will, 'tis very certain he impos'd upon the World in publishing spurious Characters: Which very thing is a sufficient Prejudice against the whole Inscription, since he that had so little Sincerity as to change it in the sending, may very well be suppos'd capable of forging it. And here I know not whether the difference of the Characters observable in *Guenebauld's* own Book, where this Inscription is twice repeated, may not be another Ground to suspect him: But this I wave, that I may come to the Terms of the Inscription:

Μίθρης ἐν ὁργᾷδι κῶμα (al. χῶμα) τὸ σῶμα καλύπτει
 Χυνδόναντ(α) ἱερῶν ἀρχηγῶ
 Δυσσεῆς (sic) ἀπέχε Λύσιοι κόνιν ὀρώσι.

In *English* thus: *In the sacred Grove of Mithras this Tomb covers the Body of Chyn-donax Prince of the Priests. Retire hence ye Impious: The Lyfians, or Manes, regard his Ashes.*

Here are many things very like Fiction: As first, *Μίθρης* is the Genitive Case of a Feminine Name, and we no where meet with any Inscription to the Goddess *Mithra*; whereas we find great Numbers to the God *Mithras*, which in the Genitive Case of the Greek is *Μίθρου*. Besides, this Form of the Epitaph is altogether whimsical and uncommon: Nor are Abbreviations of so many Words to be met with in *Greek* Inscriptions. Again, the Name of *Λύσιοι*, to signify the Gods that watch over the Ashes of the Dead, is no where to be met with in Inscriptions; but seems to be taken from that Passage in *Plato*, in the second Book of his *Republick*, αἱ τελεταὶ αὐ μέγα δύνανται, ἢ οἱ Λύσιοι θεοί: *Expiations and the Gods Lyfii are very powerful.* But *Guenebauld*, after all, might not take this from *Plato*, because, it is said, he could only read him in *Latin*, but from the Commentaries of *Budæus*, from whence he doubtless took all that he says concerning the Gods call'd in *Greek* ἀλεξίκατοι, ἀποτροχῆται, λύσιοι and φυξιοι. This way of speaking *Λύσιοι κόνιν ὀρώσι*, *The Lyfii regard the Ashes*, is also altogether uncommon. Nor do we ever meet with the Gods *Lyfii* for the Gods *Manes*, or any where read that the *Manes* are the Guardians of the Ashes of the Dead. All which consider'd, no Credit I think can be given to such a Monument.

VI. Whether another *Greek* Inscription, where mention is made of *Mithras*, and which encloses within it an ancient *Gaul*, arm'd with Bow and Arrows, is of any greater Authority, I know not. The Archer indeed is of undoubted Antiquity, but I do not see the same can be said of the Inscription, the Words of which you have here with all its Faults: Ο ΑΥΡΕΛΙΑΝΟΣ ΣΕΒΑΣΤΟΣ ΤΩ ΜΙΤΡΑ ΓΕΝΕΤΗ ΤΩ ΤΕΡΕΝΤΙΩ ΥΠΕΡΕΤΗ; that is, *Aurelianus Augustus to Father Mithras, to the Minister Terence.* There is something suspicious in it, methinks,

methinks, and offensive: But I shall reserve my Remarks upon it for another place, where I shall treat of the Arms of the *Gauls*.

¹³ Another *Gaulish* Deity communicated to me by the celebrated M. de Boze, has all the Air of an *Æsculapius*: He holds a Pot in his Hand, is cloathed in a Vest or Tunick open before, and girt about the Waist, and has a *Pallium* upon his Shoulders. I have nothing more to add concerning this Figure, than that it is eight Inches high.

VII. There was in *Novempopulania* a certain God call'd in Inscriptions *Abellio*, *V. Gruter*, p. xxxvii; and forasmuch as there are many Inscriptions of this Deity, 'tis very probable his Worship was in great Esteem in that Country. Some have thought from the Affinity of the Names that he was the same with *Belenus*. But of this *Abellio* we know nothing further, no more than we do of the *Apollo Grannus*, worshipp'd in many Countries, as in *Germany*, *Scotland*, and elsewhere. There were also several other Deities in *Gaul*, and upon the *Rhine*, whose Monuments have preserv'd nothing more of them than the bare Names: Such are the Goddesses *Matres* and *Matronæ*, with the Epithets distinguishing them, as *Matribus Vapthiabus*, *Matribus Gallicis*, which last Inscription was found in *Spain*, *Maironius Afercnehabus*, *Matronis Hamavehis*, *Matronis Vacallinekis*, *Matronis Rumæhabus*, *Matronis Romanehis*.

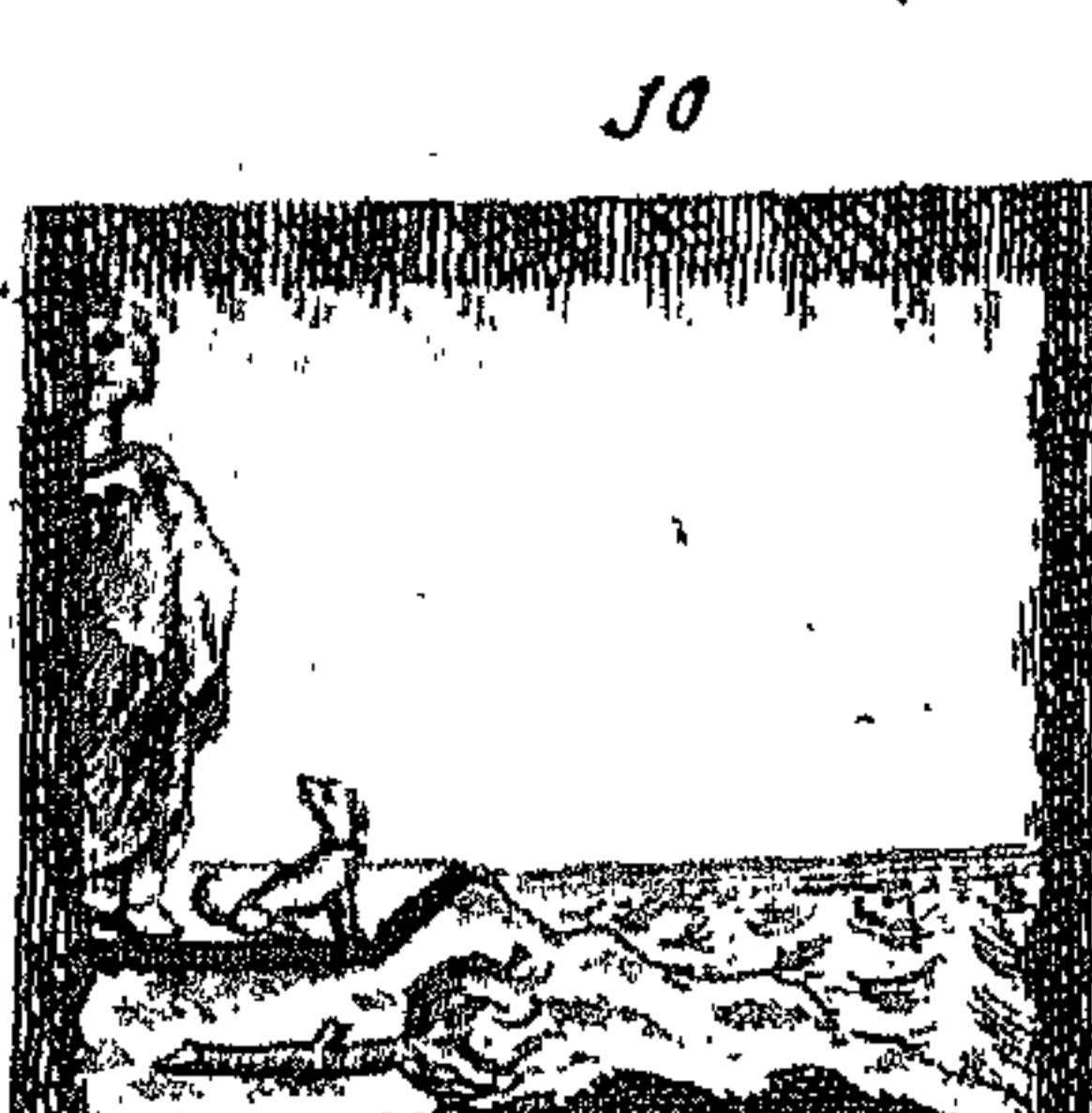
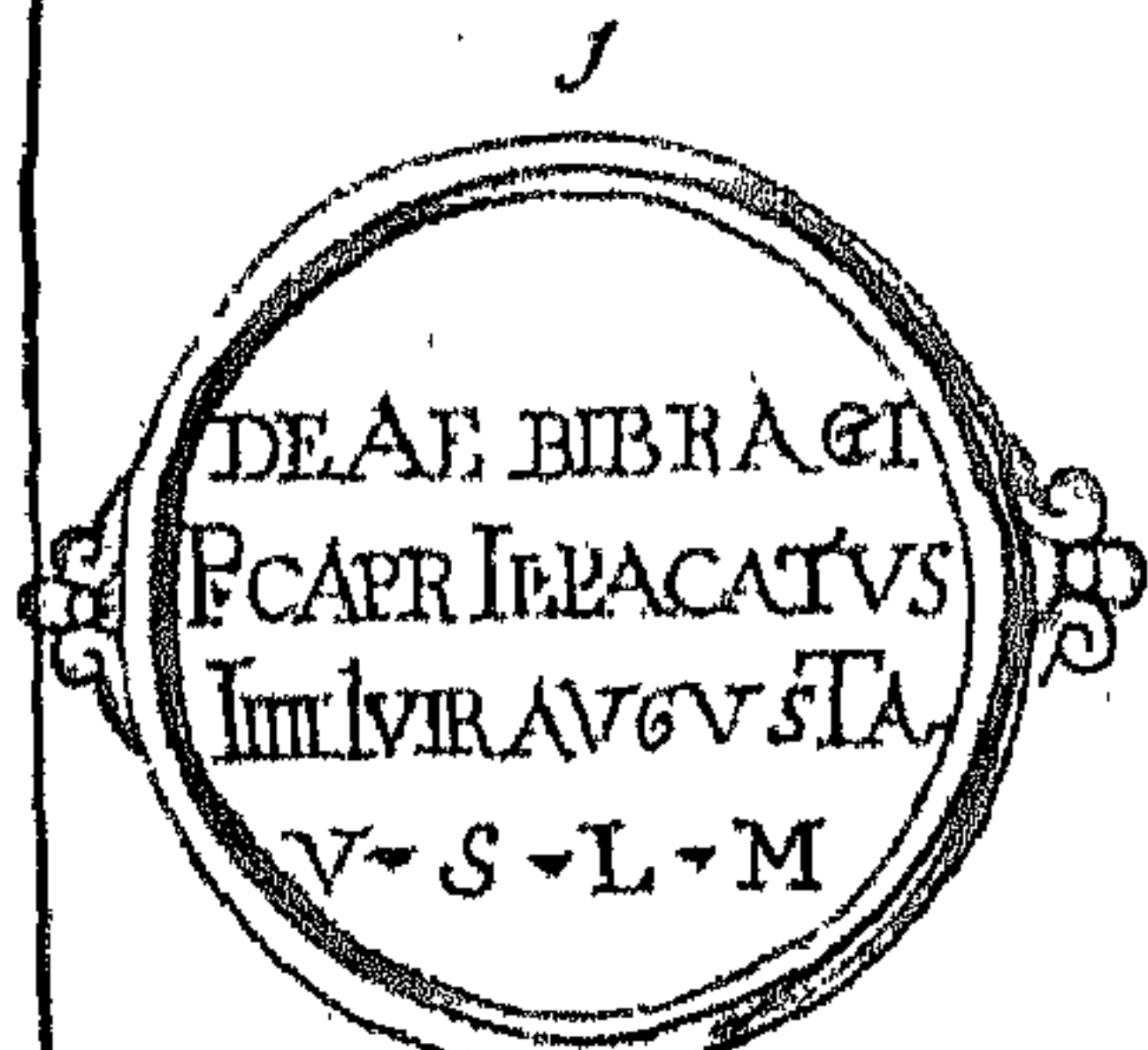
¹⁴ The Goddesses call'd *Mairæ*, were worshipp'd at *Mets*, and in the Country of *Langres*, and a Bass-Relief of *Metz* ¹⁴ has preserv'd us their Figures. They are there represented three in number, and carrying in their Hands some sort of Fruit in the Frontispiece of a Temple, upon the Pediment of which is an Inscription, the Sense of which is this: *In Honour of the divine House to the Goddesses Mairæ the Peasants of the Village of Peace*. Other Deities also occur, but their Inscriptions teach us nothing but the Names: And as for the Surnames above of the Goddesses *Matres* and *Matronæ*, they seem to be no more than local Names.

PLATE VIII. The following Inscription, *Deæ Bibracti*, has been already publish'd by LXI. M. Moreau de Mautour: 'Twas found at *Autun*, and is a Proof that that City is the ancient *Bibracte*. ¹ ~~The Sense of the Inscription is this,~~ Publius Caprilus Pacatus sextumvir Augustalis has accomplish'd his Vow to the Goddess *Bibracte*. We have already prov'd by many Examples, that the Ancients deified their Cities; and as to the Quality of the *Sextumvir*, we have elsewhere explain'd it. Another Inscription *Deæ Bibracti* was not long since found at *Autun*, which is a further Confirmation of that Place being the ancient *Bibracte*.

C H A P. VI.

I. The Druids. II. The Ceremony of the Mistletoe. III. A singular Monument where the Druids appear in their sacred Vestments. IV. Another Ceremony of the Herb Selago. V. Another about Serpents Eggs. VI. The Divination in Use among the Druids. VII. Berecynthia worshipped by the Gauls in the time of Gregory of Tours.

¹ **T**HE *Druids*, says *Julius Caesar*, have the Administration of Things divine, provide for the publick and private Sacrifices, and are the Expositors of what concerns their Religion: To these great Numbers of Youth resort, and put themselves under their Discipline, having them in great Honour and Esteem:



‘ Esteem: For they are the Arbiters of all Differences that happen, whether publick or private. If any Wickedness is committed, or Murder; if any Dispute arise about Lands or Inheritance, they are the Judges of all; they determine Rewards and Punishments. If any private Person or Magistrate refuse to abide by their Decision, he is forbid to assist at the Sacrifices; which is no light Punishment, such Persons being look’d upon as impious and profligate, and all Commerce with them avoided by every Body, for fear they should share in the Contagion: If they seek for Justice ’tis denied them, and no kind of Honour or Respect is by any one paid them. These *Druids* have one that presides over all the rest; and when he dies, one of the most deserving is chosen from among them for his Successor: If there happens to be several of equal Merit, they then chuse one of them by Majority of Suffrages: It also sometimes happens that the Election is determin’d by Force of Arms. At a certain time of the Year the *Druids* assemble in a consecrated place (others read it *in luco consecrato*, a consecrated Grove) in the Confines of the *Carnutes*, a Country in the middle part of *Gaul*. Thither all that have any Controversies resort, submitting them to their Judgments and Decisions. The Institution of the *Druids* is thought to have been originally in *England*, and from thence brought into *Gaul*; and even now those that would acquire a more compleat Knowledge of their Mysteries, take a Voyage to that Island. They are exempted from serving in War and paying of Taxes, and have an Immunity from all other Duties; upon which account many put themselves under their Discipline, and every one endeavours to get a Son or a Relation among them. These, it’s said, are taught a great number of Verses by Heart, it being forbid to put them in Writing; for which reason it happens that some of them are twenty Years under Tuition. As to other Matters, whether publick or private, they have leave to commit them to Paper, and for that purpose they make use of *Greek* Characters. There seem to be two Reasons for not allowing Pen, Ink and Paper in Matters of Religion: The first is, that they may the better conceal the Mysteries of their Religion from the Vulgar; and the second, to exercise the Memories of their Disciples, who would otherwise indulge themselves in Ease and Negligence, as it often happens to those that have their Learning from Books. The principal Point of Doctrine with them, is the Immortality of the Soul; which Doctrine, they think, is an Incitement to Virtue, and has a Tendency to lead Men to the Contempt of Death. They hold the Transmigration of Souls, and teach many other Doctrines in Divinity. Many other things they likewise teach the Youth committed to their Charge, for Example, concerning the Stars and their Motion, the Magnitude of the Earth and the World, the Nature of Things, and the Virtue and Power of the Immortal Gods.

Strabo takes notice of several Particularities that concern the *Druids*, which *Cæsar* has omitted. ‘ Among the *Gauls*, says he, there are three sorts of People that are held in great Veneration, the *Bards*, the *Vates*, and the *Druids*. The first are singing Men and Poets: The second sacrifice, and apply themselves to the Study of Nature: The third study both Nature and Ethicks. They are accounted strict Observers of Justice and Equity, for which reason Men submit all Affairs, both publick and private to their Judgment. They were formerly the Composers of civil Discords; and have reconcil’d opposite Factions when they were just ready to dispute the Matter with the Sword. The *Gauls* are of Opinion, that as the number of the *Druids* encreases, the Earth produces its Fruits in greater abundance. Both the *Druids* and the rest of the *Gauls*, imagine that the World and the Souls of Men are incorruptible; but that there will be a Time when Fire and Water shall prevail.

II. Among the sacred Rites of the *Druids*, there was none more celebrated than that they used of the *Mistletoe* of Oak, thus describ'd by *Pliny*: 'The *Druids*, 'says he, for so the *Gauls* call their *Magi*, hold nothing more sacred than *Mistletoe*, and the Oak that produces it. They chuse their sacred Groves of Oak, and perform no religious Act without adorning themselves with the Leaves of that Tree; which may have given occasion to think that their Name is deriv'd from the Greek Word $\delta\rho\upsilon\delta$, which signifies an Oak. They believe that whatsoever grows upon this Tree is sent from Heaven, and that it is a Mark that this Tree was chosen by God himself. The *Mistletoe* is what they find but very seldom, so that whenever they meet with it they go to fetch it with great Ceremony: They are very careful that this be done upon the sixth Day of the Moon, with which Day they begin both their Months and Years, and their Ages, beginning the last always after a Revolution of thirty Years; and this they do because the Moon begins then to be in her Strength, tho' but arriv'd to half her Growth. They give a Name to this Shrub, denoting that it has the Vertue of curing all Diseases; and when they have prepar'd the Sacrifice, and Banquet that is to be kept under a Tree, they bring the Victims, which are two white Bulls, and bind their Horns for the first time; The Priest who is clad in white, gets up into the Tree, cuts the *Mistletoe* with a golden Bill, and receives it into his white Vestment. This done, they sacrifice the Victims, praying to God that he will make his Gift prosperous to those to whom he has given it. They believe that barren Animals, by drinking Water of *Mistletoe*, become fruitful, and that it is a Preservative against all sorts of Poisons. And thus do several Nations place their Religion in the Observation of Trifles.

III. We find a great part of what *Pliny* has been saying admirably express'd in a Bas-Relief found at *Autun*, publish'd by *Auberie* in his Book of the Antiquities of *Autun*, but known to very few: For after the Death of the Author, which happen'd after the printing of the first Book, and part of the second, all the Papers were dispers'd, insomuch as there is not one more Copy left than this that I have, as the Person assures me that communicated it to me, who is of *Autun*. In this Bas-Relief there is a *Druid* represented 'crown'd with oaken Leaves; which perfectly agrees with *Pliny's* Account, that they perform no religious Act without adorning themselves with the Leaves of that Tree. This is probably a Sacrificer, and perhaps the Prince of the *Druids* that *Cæsar* speaks of, who had so great Authority over those of his Sect, as the Sceptre seems to denote. The other *Druid* besides him has none of this Oaken Crown; but he has in his right Hand a Crescent resembling the Moon at six Days old; which agrees so exactly with that religious Care of the *Druids*, not to celebrate the Ceremony of the *Mistletoe* except on the sixth Day of the Moon, that I think it cannot be doubted but that this Crescent, which is of the Size of the Moon at that Age, respects that Rite of the *Druids*. This Sect was very much addicted to Astronomy; and as the sixth Day of the Moon was essentially necessary for the Celebration of the Ceremony of *Mistletoe*, so a *Druid* Astronomer brings here a Crescent of the bigness of the Moon at six Days old, to signify that that Day of Festivity was arriv'd. This Explication of a Monument hitherto wholly unknown, will, if I mistake not, meet with few to controvert it.

IV. The Ceremony of the Herb *Selago* was also a celebrated one among the *Druids*: They gather'd it, according to *Pliny*, without using a Knife, thrusting their right Hand under their Tunick towards their left side, and taking it in such a manner as if they stole it. He that gather'd was habited in white, and had his Feet bare, but first wash'd. The Ceremony was preceded by a Sacrifice of Bread and Wine. The *Druids* look'd upon this Herb as a Preservative against all sorts of

of Misfortunes, and that the Smoak of it was excellent against sore Eyes. There was also another Herb, call'd by the *Gauls*, *Samolus*, which grew in moist places, and which they caus'd to be gather'd by Persons that were fasting to prevent Diseases in Swine and Oxen: He that gather'd it was not to look at it, nor was he allow'd to put it any where but in the Canals where these Beasts went to drink, bruising it as he put it in.

V. The *Druids* had another Superstition among them concerning Serpents Eggs, that were form'd of the *Saliva* of many of these Insects twisted together. These they said were toss'd into the Air by their hissing, and were to be catch'd in a Robe as they came down before they fell to the Ground. The Person that thus intercepted them was immediately to take Horse and fly, because the Serpents would certainly pursue until they were stopt by some River. To prove whether one of these Eggs had the Vertue they pretended, which was to procure Victory in Contentions and Quarrels, they cast it into the Water fasten'd with a Gold Thread, to see if it would float with such a Weight: And as it was the Custom of these Quacks to deceive the People by some feign'd Mystery, so they pretended, the better to carry on the Cheat, that this Egg ought to be taken on a certain Day of the Moon. This ridiculous Superstition however so enrag'd the Emperor *Claudius* against a *Roman Knight* of the *Vocontians*, that he kill'd him for no other reason than his having one of these Eggs in his Bosom in a Quarrel.

VI. Divination was also in use among the *Druids*, and exercis'd, according to *Diodorus Siculus*, in a very cruel manner: For it was their Custom to immolate a Man, thrusting him through the Body above the *Diaphragm*, and to take their Presages from his Fall, his Palpitation, the issuing of the Blood, and the Motions of his Body, pretending the most sure Experiments for it.

Cicero notwithstanding, in his first Book of Divination, attributes another manner of divining to them, no way barbarous: 'There are, says he, in *Gaul*, *Druids*, among whom I my self knew *Divitiacus Aedius*, your Guest, who speaks so handsomely of you, and have formerly convers'd with him: He profess'd the Knowledge of Nature's Secrets, call'd by the *Greeks*, *Physiology*, and foretold Things to come partly by Auguries, and partly by Conjecture.

Tiberius, says *Pliny*, drove the *Druids* out of *Gaul*; but they must needs have been in great Repute since then, seeing, according to *Lampridius*, when *Alexander Severus* went upon an Expedition, from which he never return'd, a Female *Druid* cried out in the *Gaulish* Language: *Go thy way, but hope not for Victory, nor trust in thy Soldiers.* This *Druidess*, *Lampridius* calls *Druis*; and in a certain Inscription a *Druidess* is call'd *Druis*.

VII. Pagan Superstition continued in *Gaul* down to the fifth Century: For *Gregory of Tours*, in his Life of *S. Simplicius*, says there was an Idol of *Berecynthia* in his time, which is the same with *Cybele*, which they carried into their Fields and Vineyards in a Cart, for the Preservation of the Fruits of the Earth: And that these Idolaters march'd before the Statue of this Deity with singing and dancing: That this holy Man, touch'd with such an Impiety, put up a Prayer to Heaven, and made the Sign of the Cross; whereupon the Idol fell immediately to the Ground, the Cart and Oxen remaining immoveable. The People upon this sacrifice Victims, whip and lash the Oxen to make them go forward, but all to no purpose. This done, four hundred of the Multitude cried out, that if she was a Deity, she should raise her self, and make the Oxen also go forward; but that if she could not raise her self, it was a certain Sign she was no Deity: They thereupon sacrifice another Victim; but seeing still no Signs or Tokens of Self-sufficiency to rise, they all became Christians.

C H A P. VII.

I. *The Gods of the Spaniards.* II. *Endovellicus.*

I. **T**HE *Spaniards*, it's thought, agreed in many things that concern'd Religion with the *Gauls*; besides which they had also certain Superstitions peculiar to themselves; but of these we know but little: For tho' some particular Authors have publish'd long Dissertations thereupon, yet they afford us no great Instruction: Take however what we have been able to collect from ancient Authors and Inscriptions. The *Lusitanians*, says *Strabo* (who are now the *Portuguese*) often offer Sacrifices, and curiously observe the Entrails, without making Incisions: They also explore the Veins in the sides of the Victim, and make Divinations likewise by Contact. Besides all this, they explore the Entrails of their Captives in Divination, covering the Carcasses with their Coats: Nor does the Carcass pass unobserv'd, for after the Entrails are taken out, the Southsayer makes Presages from it. They cut off the right Hands of these Captives, and consecrate them to their Gods. All the Mountaineers live in a simple manner, lye upon the Ground, and wear long Hair like Women: They go to fight with their Hair tied with a String; their common Diet is young Kids, and to their God *Mars* they sacrifice He-goats, Horses and Captives: They likewise offer Hecatombs of every kind after the manner of the *Greeks*. The *Accitani*, another People of *Spain*, *Macrobius* tells us, pay great Honour to an Idol of *Mars*, call'd by them *Neton*, whose Head is all radiated. Those of *Gallicia*, says *Strabo*, are said by some to worship no Gods. The *Celtiberians*, and Inhabitants of the Northern Parts of *Spain*, worshipp'd an anonymous Deity at full Moon, dancing the whole Night with their Families before their Doors. The *Gaditanians*, who are those of *Cadis*, worshipp'd *Hercules*, built him Temples, and offer'd Sacrifices to him. Here it was that the celebrated Pillars were, taken by some for Gates, as has been shewn in the Chapter of *Hercules*.

II. *Gruter* gives twelve or thirteen Inscriptions found in *Spain*, in a Place call'd *Villavitirosa*; all which regard the God *Endovellicus* or *Endovelicus*, or as one of the Inscriptions has it, *Endobolicus*; which great number of Inscriptions is a Proof that his Worship was very much in vogue in that Country. Some Antiquaries have endeavour'd to discover who this God *Endovellicus* was; he being thought by some to be *Mars*, who, as we have observ'd, was worshipp'd under other Names in *Spain*, and by others taken for the *Cupid* of the *Spaniards*. There are some also that have expatiated upon this Word *Endovellicus*; a kind of Pains that might very well be spar'd for any great good it produces. Let it therefore suffice that we know the Worship of this Deity was very much in vogue in this part of *Spain*, and for the rest confess our Ignorance.



C H A P. VIII.

I. The Gods of the Carthaginians brought from Phenicia: they sacrificed their Children to Saturn. II. Juno worshipped at Carthage. III. Other Gods of the Carthaginians.

I. THE Religion of *Carthage*, brought thither from *Phenicia*, was, without all doubt, the same with that of *Tyre* and *Sidon*: That however does not hinder but that this Colony of *Tyrians* might adopt other Superstitions since its Separation. They had learnt from their Ancestors the *Phenicians* the Worship of *Saturn*, to whom they sacrific'd their own Children. The *Phenicians*, says *Eusebius*, in his *Panegyrick* on *Constantine*, sacrifice their favourite Children, and only Sons, every Year to *Saturn*. *Ennius* says also of the *Carthaginians*, that it was a Custom with them to sacrifice their Children.

Poeni sunt solitei sos sacrificare puelllos.

Justin also tells us, that when, among other Evils, they were visited with the Plague, they fell upon a most inhuman Piece of Superstition to avert it, sacrificing Men and Children of tender Age, soliciting in this manner the Mercy of the Gods with the Blood of those, for whose Preservation other Nations pray. They sacrific'd them, says *Plutarch*, as if they were Lambs or little Birds. We learn also from *Diodorus Siculus*, that when they were overcome by *Agathocles*, they imputed their Defeat to the Provocation they had given their God *Saturn*, by substituting other Children in the place of those that were to have been sacrific'd: To expiate which Offence, says *Plutarch*, they chose from among the first Nobility, two hundred Youth to be sacrific'd. There were also about three hundred more, who imagining themselves guilty, voluntarily offer'd themselves a Sacrifice. *Lactantius* likewise mentions the two hundred Children sacrific'd by the *Carthaginians* to *Saturn* after their Defeat by *Agathocles*. At this Sacrifice, says *Plutarch*, the Noise of Pipes and Drums was so great, that the Cries of those tender Victims could not be heard. The Mothers of them also assisted at this bloody Sacrifice without Tears or Groans; and if it ever happen'd that a Groan was utter'd, they were fin'd in a great Sum of Money, and the Child nevertheless sacrific'd.

This monstrous Superstition they also renew'd after their City was rebuilt, which had been destroy'd by the *Romans*. The Emperor *Tiberius* indeed forbid it, and order'd the Priests that offer'd such Sacrifices to be hang'd in the Trees that stood at the Entrance of the Temples: But this did not effectually put an end to it, for they still continued the Practice secretly, and that even in *Tertullian's* Time, as he himself tells us in his Apology. *S. Austin* says, they had their God *Saturn* in so great Veneration, that they did not dare to utter his Name, rather chusing to call him the Old Man than *Saturn*; and that the very Town call'd by his Name, they oftner call'd by the Name of Old Man's Town.

II. Another Deity in great Esteem with the *Carthaginians* was *Juno*: She was their particular Patroness, and more propitious to them than any other Nation, without excepting even the Isle of *Samos*, as we learn from *Virgil*, lib. i. *Æneid*.

*Quam Juno terris fertur magis omnibus unam
Post habita coluisse Samo; hic illius arma
Hic currus fuit, hoc regnum Dea gentibus esse,
Si qua fata sinant, jam tum tenditque fovetque.*

The *Carthaginians* sacrific'd Sheep to her; and her Worship was so famous, that *Carthage* was call'd from thence *Junonia*.

III. They also worshipp'd *Urania* or *Cœlestis*, who was likewise worshipp'd in *Africa*: By *Cœlestis* they understood either *Venus* or *Luna*, or it may be both. *S. Austin* tells us that *Carthage* was call'd the Kingdom of *Venus*.

Jupiter, *Apollo* and *Æsculapius* were also among their Deities; for the last of which they had a particular Veneration, believing his Mother was a *Carthaginian*. This God had a Temple built to him, as *Strabo* and *Appian* inform us, in the Fortrefs call'd *Byrsa*. *Neptune*, *Mars*, *Hercules*, and most of the other Deities of the *Greeks*, were also worshipp'd at *Carthage*.

Nor was *Cybele* excluded the number of their Deities, as we have seen in the first Volume, in the Chapter of *Cybele*. Her Ministers also, the *Galli*, were seen at *Carthage* begging in the Streets, in the manner taken notice of in the same place, from *S. Austin*.

But besides these, they had other Deities peculiar to that Country; as *Dido*, call'd also *Elissa*, to whom they paid divine Honours; *Astarte*, who, according to *S. Austin*, was look'd upon by them as the same with *Juno*; and *Anna Perenna*, the Sister of *Dido*. *Amilcar* also and *Hannibal* were honour'd with the Title of Gods by the *Carthaginians* of the later Ages. Add to these the Gods mention'd by *S. Austin* in his Epistle to *Maximus Madaurensis*, where he says the *Carthaginians* had among their Priests the *Encaddires*, and among their Gods the *Abaddires*: But of these we know nothing further.

The End of the SECOND VOLUME.



The Goddess *NEHALENNIA.*

I Had almost forgot *Nehalennia*, a Goddess not known until the 5th of January 1647, when an East Wind blowing hard in a Creek in *Zealand*, and driving the Sea to the opposite Coast, left naked the Shore, where some Ruins were perceiv'd that the Sea before had cover'd. Thither the People repair'd with all haste, and found amongst the Rubbish, Altars, Urns, Vases, and other things of that kind: Statues also, and Bas-reliefs of Deities were found there, and among others of the Goddess *Nehalennia*, with Inscriptions declaring her Name. *Olivarius Uredius*, in his History of the Counts of *Flanders*, in the Additions to the first Volume, p. LI. has given us fourteen Images of this Goddess, all of them with Inscriptions importing that it's *Nehalennia*, except one that has no Inscription. As most of these Images very much resemble one another, so we have only chosen out Plate 61. seven of them, where some little difference is observ'd. In the first Image³ she is represented sitting, with a Basket in her Lap full of Apples and Fruits: On her right side is a Dog, and on her left a Basket like the other, full of Apples. The Inscription imports, that it is *Dacinus* the Son of *Liffion* that has accomplish'd his Vow to the Goddess *Nehalennia*. The second Image⁴ we have given as *Urenius* publish'd it: But M. *Keysser*, in a Book printed at *Zell*, Anno 1717, without Figures, describes it differently from what it is here represented: For he tells us she is sitting, whereas here she is in a standing Posture; and that she is without a Head, whereas she is here entire: He pretends the Inscription is otherwise read than *Uranus* reads it, and gives it thus, MASSONIVS AÆVSQ. B. and adds, that under the Prow upon which *Nehalennia* places her Foot, there are these two Letters D. B. A Dog accompanies her here, as well as in the following Image⁵ that has no Inscription, where a Woman offers her Daughter to *Nehalennia*. On one side of the Stone there is seen the Figure of another God, not easily distinguishable. ~~*Nehalennia* is here standing; but in the following Image⁶ she is~~ represented sitting, with the Dog and Baskets of Fruit as before. On another side of the Stone is exhibited *Hercules* with his Club, and the Lion's Spoils upon his Head. In another Image⁷ this Goddess is represented with her Foot upon a piece of a fluted Column, with another God on one side, not easily known. The following Image is more embellish'd:⁸ Two *Victories* are represented holding each of them a Palm-branch, and on another side of the Stone is *Neptune*. The same God is twice represented in the following Image,⁹ where *Nehalennia* is exhibited very much resembling those we have already seen. These frequent Representations of *Neptune* with this Goddess, intimate that she was invoc'd by Sailors for a prosperous Voyage, and Success in their Traffick; as the Inscription imports, where it is said that *Secundus Silvanus*, as a Thanksgiving for his Success in the Chalk Trade carried on in *Great Britain*, has accomplish'd the Vow he had made to the Goddess *Nehalennia*.

I shall pass by, as usual, the tedious Discourses of many upon the Etymology of this Word; which some think is deriv'd from *νέα σελήνη*, the new Moon; others from *νεαλές*, which signifies either *lately taken*, or *newly salted*; and others, that it is a *Scythian* or *German* Name, shewing on this occasion a vast deal of *Teutonic Learning*.

The following *Nehalennia*¹⁰ is different from the preceding ones, and was taken from a *Mosaick* Work found near *Nîmes*. M. *Graverol*, to whom that Monument belong'd, gives us this Description of it: This *Mosaick* Work, says he, consists of three Colours, white, black, and red or reddish, and is fifteen Palms and

and three Inches long, and eight Palms and two Inches high; which Palm we have often observ'd is three quarters of a Foot. This *Mosaick* Work represents a Goddess standing upon the Sea-shore, with a Dog besides her, the Sea swelling and rolling before her: The Figure of the Goddess does but half appear, the *Mosaick* being so spoil'd and defac'd at the Extremity. On one side of the Base is a burning Torch lying on the Ground. M. *Graverol* is of Opinion it is the Goddess *Nebalennia*, and indeed he has great Reason to think so: For the Sea in such an Agitation shews her to be a Goddess that was invoc'd by Mariners; which agrees exactly with *Nebalennia*, as does also her Habit, and the Dog that is besides her. The four-square Base that sustains her denotes her also a Goddess, and the lighted Torch was what they set upon Towers and Beacons for a Guide to Sailors.

Near this Image is a Monument taken from the Cabinet of the celebrated *Grævius*, which came too late to be put in its proper place. 'Tis a sepulchral Stone erected when *Batavia* was subjected to the *Roman* Empire. A Man is exhibited
 II " leaning on his Table-bed at what they call'd *Coena feralis*, the Funeral-Supper: He has before him a *Tripus* or three-legged Table loaden with Fruit: He holds a Goblet, like those we shall see in the Hands of the *Gauls* in the third Volume; where we treat of the Habits of the *Gauls*: Two young Cup-bearers are also exhibited, the one holding a little Coffin or Chest with a Handle to it, and the other a Pot to pour Wine into. What's here remarkable, is a large four-square Vase, which seems to be of Wood, whose top terminates in a round Mouth. The Inscription is preceded by two Letters that are very common, *D. M. Diis Manibus*: The Name of the Deceased is *Valens Bititralis*: As for the rest of the Inscription, nothing more of it is legible than the four last Letters *M. H. F. C.* which signifies, *Monumentum hoc fieri curavit.*

